



INTRODV C=
tion to wisse
dome.
Banket of sa
pience.
Preceptes of H.
gapetus.

*A new edition of the
Book of the Courtier*

man
for go
it
word

1693
God
in to my heart
shall I d boy
more pinto

[Signature]

TO THE RYGHTE
 worshipfull mayster Gregory
 Crumwell, sonne to the right
 honourable lord Crumwell,
 lorde priuie seale, Wytharbe
 Whosone wytheth muche
 wealthe, with conti-
 nual increase
 of vertue.



Who so wel se-
 leth the duties,
 that belange to
 an honest hert,
 & is any thyng
 aquainted with
 those thre la-
 dies, which wonderfully main-
 tein the ioyful societie of mans
 lyfe, called amonges the Gre-

It

gians

John J. H. H.

The p̄face.

clans Charites, among the la-
tines Gratie, he can not most
gentyll maister Crumwell, but
se infinite causes, why I ought
with all force of bodye, all
strength of mynde, all alacritie
and cheerefull promptnesse of
courage, study to gratify you,
study to make you beare with
one, that sayne wolde, and ne-
uer can be able to come out of
debte. The fyrste of these thre
dames, is Bountifull benefi-
cence, a lady of louely counte-
nance, and noble stomake, one
that alwaies longeth, styll ha-
uyng that she longeth for, al-
waies with chylde, and still de-
liuered, alwaie profityng, and
styll lustyng to profite, alwaie
helpyng some, and styll desyr-
full

The p̄face.

full to helpe me. The firste
name her sometyme Eurydo-
mane, whiche signifieth a large
and a plentiful gyuer, sometyme
Aglaia, which soundeth amon-
ges vs gladnes, teachyng men
euen by her name, that of dutie
benefittes ought to bee gyuen
sherefully. The second lady is
Thankefulnesse of mynde, ne-
uer forgettyng benefittes recei-
ued, her name is Thalia, whi-
che signifieth freschenesse or
greenenesse, bycause duetie and
honestie woll, all pleasures, all
benefites styl to be freshe in me-
mozy, styl to be greene, neuer
to wyther, neuer to faade, all
tyme to flourish. The thyrde
lady is Euphrosyne, much like
her syster Aglaia, a damoisell

The preface

full of solace, full of delectation,
on, continually deuytyng, by
what meanes she may do plea-
sure for pleasure, recompence
kyndnesse with kyndnesse. Au-
thors of great name and much
wysedome, make these three, to
go all hande in hande, the first
lokyng styll forward, not ones
castyng her eye backe, neuer im-
brydyng benefites giuen and
past. The second and the thyrde
euermore beholdyng the fyrste,
with amiable countenance, with
faithfull eie of remembraunce,
and full intente of recompence,
as farre, as power, furthered
with moste desyre may or can.
Vnder suche cloudes, sage and
grauwryters, ar wont darkly
to insinuate thynges of greate
weight,

The p̄face

weight, thynges very necessary
for the quiete and honeste lea-
dyng of mans lyfe, thyngs wor-
thy to be of all men embraced,
worthy to be set fixed and en-
grafted in all mennes hertes.
They perceyued, that moꝛall
p̄ceptes pleasantly set out in
feate colours of witty phanta-
sies, bothe crepe faster into our
bosomes, and also tary there
with muche moze delectacion
and profite, than they would,
beyng playnly spoken. Where-
foze as you nowe se, what they
mente by those thre ladyes, soo
you muste also nedes see, howe
I am bounde, to owe you my
herte, my seruice, with all that
they bothe maie doo for you.
For howe can I, my lord your
father

I llll

father

The preface.

Rather, being so far in amours
with that lovely lady Eurypo-
mene, leaue myne attendance
vpon the other two damoisels,
before lyfe leaue me: How can
I, being enuyronned with soo
many & ample his benefites, not
desyre Thalia and Euphrosine
that they bothe reporte me, to
lacke power, but no good will,
I truste they bothe shall haue
good cause, so to do. Certes, if
I had sene, where either my lit-
tell wyt, or poore herte myght
better haue serued his lordship,
than in opening vnto you his
dere and enterly beloued sonne
suche preceptes of vertue, as
may make you mooste lyke your
noble father, there are no pey-
nes that coulde haue kepte me
from

The p[re]face.

from doing of it. Assure your
selfe, maister Crumwell, if la-
bour and herte maye paye the
tribute, that loue oweth, you
shall neuer neede to arrest me.

This booke, was gathered by
Audouicus Mues, a man great-
ly conuersant in all good au-
thors, and excellently well sene
in all kyndes of learning. The
booke hath vndoubtedly, muche
more lyeng in his bosome, than
the title promiseth in the fore-
hed: It is not onely an Intro-
duction to wysedome, but if ye
go as it leadeth you, it intro-
duceth wysedom into you, root-
tyng the loue and desyre of ver-
tue in your hert, extirping from
it all maner of vice, and all un-
cleannesse, furnishing you with

A. v.

gene-

The p̄face.

generall p̄ceptes, for all kin-
des of lyfe, for all ages, for all
degrees and condicions, whi-
che p̄ceptes, if you harbour
in your b̄aste, must nedes be a
great staie, helpe, and comfort
vnto youre tender age. They
shall byng to passe many thyn-
ges in your life time, with great
pleasure, and no peyne at all,
which otherwylse experience oft
tymes poudyed with bitter re-
pentance, shulde scace at length
teache you. It is as wise So-
crates saieth: P̄ceptes of ler-
nyng were inuented at the first
as a nedefull staie and succour
vnto mans mynde, wantynge
knowlage & experience: euen as
a staffe is gyuen of necessitie, to
staie vp a feeble body. Assured-
ly,

The p̄face.

ly, I knowe no one booke vnt
translatēd, that hath halfe soo
many holsome documentes, as
this hath, none that may so wel
leade you the right waie to true
honour, none where ye maie
either with more delite, or more
hope of your game, trace true
nobilitie. folowe your leader,
goe on with your guyde, you
shall fynde all the steppes and
grices, whereby not onely my
lozde your father, honourably
hath clymed to nobilitie, but all
other, that in dede are or were
at any tyme noble. you shall finde
many thynges here that maye
be to men in wealthe and woꝝ-
thyp an oznamēt, many that
ar to men assaulted with the sur-
ges of lowe fortune, sure coun-
saie



The preface.

Castours, byngyng with them,
besides righte and honeste con-
solacion, muche delectable do-
ctrine: finally, many that are
a soueraygne medicine almoste
for all diseases. The booke is
nowe yours, I trust as the ie-
wels, whiche it offereth vnto
you, be great, rare, and preci-
ouse, that so ye woll see them
layde vp in place mete for suche
ryches. Locke them faste in the
cheste of youre herte, gyue the
keye to remembraunce, that the
maie lette theym out, and carpe
them home agayne, at suche ty-
mes as ye shall thynke conue-
nient. If ye make these precep-
tes yours, by vse of them, spra-
kyng as they teache you, woo-
kyng as they aduyse you, who
shall

The p̄face

shall haue moze cause to reioyce
of it, than you your self: Wher
in can you moze please my lord
your fathers mynde? What
thyng can moze satisfie his de-
syre? What greater comfozte
can come to his lordshyp, than
to see you most lyke him in con-
ditions? What greater wor-
shyp to you, than to treade in
his steppes? What higher ple-
sure to all them that loue both
your countrey knoweth what
noble seates my lord your fa-
ther hath wrought by wysdom,
lady gouernour of all vertues.
who knoweth not, howe hones-
tie maie reioyse, howe truthe
and religion maie hold by their
handes to heuen, that god hath
sent to so gracious so prudent
and

The preface.

and wyse a prince, so good soe
wise and so faithfull a coun-
saillour : to so noble a maister,
so dyligent a mynister, to soo
high couragious and vertuous
a kyng, a subiecte of so noble
an herte and stomache : I must
leawe of, I am entered into to
longe a matter for a shorte epis-
tle. Wherfore I can no more,
but with all herte, desire god,
that it maie please hym long to
preserue noble Henry the. viii.
styll in all welthe, in all honour
to reigne ouer vs, to the setting
foorth of goddis honour, to
the spreadynge abroad of his
gloire, to the magnifyeng of
his name in all places, long to
preserue my lord, to the furthe-
rance of the same. Finally, that
ye

The preface.

ye maye bee heire of his lordes
myppes qualitties and vertues,
as well as of his honour
and worldly dignitee,
And thus our lord
sende you ever
welle to
fare,



An introduction to wysedome.



IRVE AND
verale wylse-
dome is, cor-
rupt affection
set asyde, tru-
ly to iudge of
thynges, and
that we esteeme euery thyng to
be as it is, neither couetyng the
vile, as though they were preci-
ouse, nother refusyng precious
as though thei were of no price
nor gyuyng dysprayse to thyng-
ges worthy praise, ne yet com-
mendyng thynges worthy dis-
commendacion. For, from this
spryng

to wysedome.

Spynng, all errorr runneth into
mens myndes.

There is nothyng moze hurt-
full in mans lyfe, than this cor-
rupte iudgement, this I saye,
where euery thyng is not este-
med as it ought to bee, and at
suche price, as it is woorthie.

The opinions and common
persuasions of the people are
pernicious: bicause for the most
parte they iudge of all thynges
mozte fondely.

Certes the vulgar people is a
great schoole maister of greate
errours.

There is nothyng that we
ought to seke for with moze stu-
dye, than to byng hym, that gi-
ueth him selfe to knowlage and
wisedome, from the iudgement

Is

of

Introduction
of the rude multitude.

First let him suspect as many
thynges, as the multitude, with
great assent, and consent, doth
approue, vntill he hath exami-
ned them after those mens rule,
whiche make vertue a measure
to trie all matters by.

Let every man, euen from his
childdhode, vse to haue right opi-
nions of all thynges, whyche
shall growe and encrease, lyke
as his age dothe.

Let every man desire vpright
thynges, & flee the croked:chose
the good, and refuse the euill,
this vse and custome shall turne
well doing almost into nature,
and so work, that none but su-
che as ar cōpelled, and suche as
ar in strife, founde the weaker,
shall

to wysedome.

Shall be brought to do euyl.

The best kynde of life is (as
sone as thou canst) to be chose.

Custom shall make this, as it
is best for the, so within a short
space, to be moste pleasaunt.

All the reste of our lyfe han-
geth vppon our bynggng by,
whan we be chyl dren.

Wherfore the fyrst gyfte, that
men clyme vnto wysdom by, is
that that so many ancient wri-
ters speake of, *Deipsum nosce.*
Euery man to know him selfe.

A diuision of suche thynges, as
ar pertainyng vnto men.

Man is constytuted and
made of body & mynde:
the body we haue of the
earth

Introduction

earth, and those elementes that we se and touche, like vnto the boddies of beastes.

The mynd we haue geuen vs from heauen, lyke vnto angels, lyke to god hym selfe: by this parte man is esteemed man, and as great wise men thynke, they alone are to bee taken for men, that in this haue theyr iust portion.

There be in the bodye, as belonging vnto it, beaultie, helth, integritie of membes, strength, lightnes, delectacion, and theyr contraries, as deformatie, sickness, lacke of limmes, wekenesse, slouth, sorowe, and other, as well commodities of the bodye, as incommodities of the mynde, as learning and vertue, & theire
con-

to wisdom.

contraries, rudenes and vice.

There be certayn thyngs not geuen to all men, but chancyng to a fewe, and these bee called thynges, *Extra hominem*, besides the nature of mā, as riches power nobilitie honour dignitie glorie fauour, and their contraries, pouertie, nedynesse, ignobilitie, vile estimacion, shame obscurenesse, hatred.

A diuision of thynges and
their price.

The queene and princeesse of al thynges most highest, is Vertue, vnto who all other serue, as hande maydes their maistresses, yf they do as by duetie, they are bounden.

W iii

I call

Introduction

Feal vertue a reuerent loue to-
wardes god and man, a right
seruice and woozshyppe of
god, a right loue toward man,
loue I say, not endyng in wo-
des, but toynd with an earnest
wyl to doo good. Other thyn-
ges, yf they be referred to this
Vertu, that is if thei be sought,
kepte, and spent for her sake,
and at her comandement, they
can not seme euil. Neyther they
that call rythes, and other thin-
ges lyke, goodis, thought so of
them, as now the rude people
dothe, which hath so corrupted
the true and natue significaci-
ons of thynge, that many of
theim haue lost there right esta-
macion, and ar changed by set
doun. For we must vnderstand,
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to wylledome.

where, whan, and howe faare
these thynges be good.

We may not esteeme rycheſſe
aboue theyr valu, or iudge, that
prectouſe ſtones, metals, roiall
places, or goꝛgiouſe implemens
tes of houſe, are rycheſſe, or
they ryche, that haue theſe: but
eather richeſſe is not to wante
ſuche thynges, as are neceſſari-
ly required to mans lyfe.

True gloꝛy, is to be well ſpo-
ken of, foꝛ vertues ſake.

True honour is to bee had
in veneration foꝛ ſome greatte
vertue.

The grace that man obteyns
of princis or other people, ſhuld
bee fauour boꝛne to theym foꝛ
their amiable vertues and qua-
lities, loue worthy.

B iiii

Digs

Introduction

Dignitie is either a right opinion, whiche one man hath of an other for vertues sake, or els a certayne beautie of some inward vertue, outwardely expressed before mens eyes.

Power and reigne is, to haue many, whome thou maiest succour and ayde in ryght and honestie.

He is to bee reckened noble, that is knownen by some excellent acte, to be noble, or els cometh of an ancient stocke, and sheweth hym selfe to be in vertue and woorthy qualitees lyke vnto his parentes.

A right gentylman is he, whō nature hath facioned and sette, as it were in a standyng for the recepte of vertue.

Heth

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To wysedome:

Healthe is a temperate habitude of the body, whereby the mynd both kepeth his strength, and exerciseth his power.

Beautie standeth in suche liniamentes, shape, and portraiture of the body, as do shewe a beautiful mynd to dwel therein.

Strength and valiantnesse is, to suffise and accomplishe the exercises of vertue without wearinesse.

Pleasure is a pure, sounde, hole, and continual delectation whiche is taken onely of those thynges that belonge vnto the mynde.

If a man do discusse and reason these thynges afore reherced, othcrwise, that is, after the mynde and iudgemente of the igno-

Introduction

ignoꝛant people, he ſhall ſynde them, to be thynges vnmete foꝛ men, thynges wayne, and alſo veraie hurtfull.

Fyꝛſt, all outwarde thynges be eþther referred vnto the body, oꝛ to the mynde, as richelle ar to the mayntenaunce of our lyfe, honour to beare wytnelle of our vertue, and well doyng.

The bodie it ſelfe is nothyng els but a couerture, and a thing bound to ſerue the ſoule, wher vnto bothe nature reaſon and comlynnes commaunde the ſaide body to bee ſubiecte as a thyng brute, to that that dieth neuer, a thyng earthely, to that that hath a poꝛcion of diuine Nature in it.

Furthermoꝛe, learnynge is ſought

to wisdom.

sought for, and lodged in the
mynde for this intente, that we
maie thereby bothe know sinne,
and eschue the same, and know
vertue, and attayne to it.

If learning dooe not this in
hym that hath it, he leaueh his
holle duetie vndone.

What other thyng is our life
but a certayne peregrination,
beset on every syde, with so ma-
ny dangerous chances, that the
ende thereof, is every houre han-
gynge ouer it, whiche oft tymes
falleth vpon mooste light occa-
sions: Wherefore it is a great
folly to dooe any thyng that is
foule or filthye, for the loue of
vncertayn lyfe, as who should
saie, thou wer sure to lyue long
after thy naughtye doyng.

As

Introduction

As it is in a iourney, so is it in mans life, the lighter and les burdeyn a man carleth, the easier and pleasanter his iorney is

Moreouer, the nature of man is suche, and so ordeyned, that it nedeth verai fewe thynges.

In so much, that if a man woll more nere lier behold this thing doubtles he can not but vtterly condemne theyn, as madde folke, whiche so gredily and so carefully accumulate gooddes vpon goodes, where as so litle suffiseth: His saying was pety and quicke, that thus expresse richesse: Sunt breuis vite longum viaticum, that is: They are great and long purueyance for a littell and shorte lyfe.

Wherefore richesse, possession,

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to wisdom.

ons, and apparell ought to be prepared only for our necessary vse, which vse is not holpen by vnmeasurable riches, but rather oppressed, as shippes ouerladen with to great a freight.

Gold it self, if thou vse it not, differeth very little frome claie, sauyng that the custodiy therof dothe put the to more vnquietnesse, causing the, by reason thy mynde is onely sette thereon, to neglect suche thynges as ought aboute al other, to be regarded.

Honey bynggeth men into a kynde of idolatrie, as ofte as for it those other thynges, are set asyde (I meane godly reuerence and cleannesse) whiche are the great, chief, and first in nature. I lette passe, howe many
deceits

Introduction

deceites, gynnes, and traynes
are layde for ryches, howe ma-
ny and sondry waies they come
to nought, and into howe ma-
ny vices they, whan they ta-
ry, dysue men, drawe menne,
drowne men.

What other thyng is gale ap-
parcl, but instrumētes to strike
vp a daunce for pride.

Necessitee fyrste inuented the
profitable garment, Riot and
Richesse founde the preciousse,
whiche Vanitie facioned vnto
her tricke. Great contencion is
in varietie of apparell, whiche
hath taught men many super-
fluous and hurtefulle thynges,
by reason that they seeke to bee
honoured euen for that, whiche
playnely declareth their infir-
mitie

to wisdom.

mitie, folly, and weakenesse.

Hereby it cometh to passe,
that this part of riches, gorgeous
buildynges, goodly houses
holde stuffe, precious stones,
and other riche ornaments, be
set out rather for a bragge, and
to serue other mens eyes, than
for the vse and profite of those
that professe them.

What other thyng is nobilitie
nowe but a chaunce, to bee
borne of this or that gentyll
bloude, and an opinion grafted
vpon the foolishnesse of rude
and vnlearned people, which of
ten tymes is gotten by robbery
and like waies.

True and perfecte nobilitie,
springeth of vertue, wherfore it
is great madnesse for any man,

to

Introduction

to crake of his parentes, beyng
naught hym selfe, dishonoryng
their noble actis with his leude
doynge.

Cruely we be all made of like
elementes, and haue al one god
father to vs all, yet to con-
temne the birth oz stocke of any
man, is vnder a colour to re-
proue god, which is the autour
of every mans natiuitie.

What other thyng is power,
than a faire cumberance, wherein
if man knewe, what troubles
and cares lie hidden, how great
a sea of euyls every daye ouer-
runneth the small sweetnesse of
it, there is noo man so ambici-
ous, no man so greedy of hono-
ur, but he woulde flye it, as a gre-
uous mysery, he wolde as thate
king

to myfedom.

kyng fated; not fowpe to raiſe
vp a diademe, yf it laye before
hym on the grounde.

Howe odious a thyng is it,
to gouerne euill men: how mu-
che more, if thou bee euill thy
ſelfe.

Honour, if it ſpring not of
Vertue, is falſely geuen and
wrongefully taken, neyther it
can fully delite the, wher as thy
conſcience denieth the to ſerue
it. Agayn, if it do ariſe of ver-
tue, vertue teacheth the to re-
fuſe it. For that oughte not to
be called or taken for Vertue,
whyche is doone for deſyre of
honour. Honour muſt folowe
well dooing, and is not to bee
craved of the well doers.

Howe can dignities be called

A

dignities

Introduction

dignities, or worthynes, whan
they chance to moſte vnwoorthy
perſones, gotten by deſepte, by
craupng for money, and ſuche
other naughty meanes, in eſpe-
ciall where they be gūen by the
arbitement of the rude multi-
tude, a beaſt of many heades,
whiche dothe nothyng as rea-
ſon and right iudgement wold.
And what other thing is glory,
than as he ſayd a vayne blaſte,
that fylleth fooles eares: and
as honour and dignitie, at ra-
ther in hym that gūeth them,
than in hym, that is the recey-
uour, ſo glory byngeth littell
or nothyng to hym, that it is
geuen vnto. Certes they bothe
are vncertayn, wanderyng and
ſwone gone, very lyke vnto the
mul-

to wylsdome.

multitude thei parent, whiche
in the space of a daye, hyghely
praiseth, and depely dispraiseth
the same man. We se therfore,
that honour commonly fastest
fleeth from hym, that mooste se-
keth it, and goeth to them, that
least regarde it, agreying in this
point with the nature and con-
dicion of the variable people,
whiche oft times flee from him,
whom thei ought soonest to fol-
lowe. I nede not to saie, that
this honour and dignitie arise
of causes somtyme foolyshe,
sometyme very noughty. Ofte
tymes he cometh by apace, that
can plaie well at tenysse, oft ty-
mes he wareth honorable, that
leaueth honestie, spendyng his
patrimonye vypon iunhettes.

Introduction

mynstrels, and fiddlers.

But warre, that is to saye, robbery without punishment, is a great auancer of men to honour, suche is the madnesse of foolyshe people.

Let euery man descend dourne into hym selfe, and there secretly thynk wel vpon this matter, and than he shall fynde, howe little cometh to hym, by fame, by rumours, by worshyp, by suche honour, as the people gyaeth hym, wherein many nowe muche glory.

What difference is betweene the highest king that is, and the lowest slave, whan thei be both a sleepe?

What is beautee in the body, truly a wel coloured skyn,

if

to wysedome.

if the inward parties coulde
be sene, what fylthynesse shuld
be espied, even in the most bean-
tifull body.

The fairest body is nothing
els but a dunghyll covered in
white and purple.

What doeth beaustie or pretie
feature of body auayle, yf the
mynd be vntleane? and if there
be as the greke wyter saith:
In hospicio pulchro, hospes de-
formis, that is to saie, a fowle
geast in a fayre hostrie.

For what pourpose serueth
strength of body, when thinges
mooste greattest, and mettest for
man, be not gotten by strength
of bodye, but by the gyftes of
witte. Our strength, be it neuer
so gret, can in no wise be equal

L iii

with

Introduction

With the strength of a bulle, or
an elephant, it is reason, it is
witte, it is policie, wherby we
ouercome them.

I let passe, I nede tel no man,
that beautie, strength, agilitie,
and other gyftes of the bodye,
shortely vanyshe awaye, such
as floures.

And axes, a small fetter alone
byngeth oftentimes a verie
stronge champpon to deathes
dooze, and soone shaketh awaye
his freshe colour, his beautie,
and his strength.

And all though sickenesse, or
other myschaunce come not to
them, yet all they of necessites
thorough age, whiche euer cre-
peth on, muste nedes decaie.

No man therfore of right can
count

to wylebome.

counte suche outwarde thynges,
as so sodeynly departe awaye
from hym, to other men, to bee
his, no man can rechen thynges
of the body, to bee his, whiche
flee awaye so faste, and so sone
departe.

What woll ye nowe saye,
whan those thynges, whiche so
many men do highly desyre, bee
occasions of great vices, as of
insolent arrogancy, of luf kyn-
nesse, of fierse nesse, of enuy, of
proue hatredte, of strife, of de-
bate, of battayle, murder, and
man slaughter.

The delectacion of the body
is vile and beastly, as the body
it selfe is, and beastes bee more
oftener moued, and haue more
pleasure, and longer also than

Xiiii

men,

Introduction

men, the whiche pleasure not
onely ouer whealmeth the bo-
dy with many diseases, byyn-
gynge greatte damage and losse
of gooddes, but also wound-
deth the mynde with sorowfull
repentaunce, and dulleth the
wytte, whyche is muche exte-
nuated, abated, and broken
through the delicate cherishing
of the body. fynally there fo-
loweth irkesomnes of it selfe,
and hatred of all vertue.

It is not lawfull for any man
to vse suche pleasures openly.
For as they muche myshecome
the noblenesse of mans mynd:
so is there none so far passe all
grace, but he baseth to vse
them in ptesence of many wit-
nesses. No bicause they ingen-

der

to wysedome.

der ignominie and shame, such
as vse them, are dnyen to seke
darknesse and secreete corners.

And furthermore, these fleshy
shoyte and soone passyng pleas-
sures, maie neither, by any mea-
nes be reteyned and kepte, ney-
ther yet come they pure, but are
with some bitternesse intermin-
gled. Therfore iudge not, after
the consent of the common peo-
ple, the greattest euyl to bee,
pouertie, ignobilitee, imprison-
ment, nakednes, worldly shame
deformitie of body, sycknesse,
& imbecillitie, but rather thynke
vices, and their affinites, as
foolysnesse, ignorancy, amas-
sed dulnesse, and lack of brayn,
the greatttest euyls: and theyr
contraries, knowlage, quyetnes

Introduction

Wille of witte, and sobriety of mynde, to be great vertues.

If thou haue either giftes of fortune, or of bodye, they shall muche profite the, if thou bestowe them vertuously, but if they helpe to sette out vice, they muste nedes do the muche hurt, If thou haue neyther the one nor the other, seeke theym not with the losse of honestye, for that were euen to bpe a lyttell claye with a greatte summe of golde, or to chaunge helthe, for peynfull syknes.

There can be no greater vantage to the soule, than is the increase of godlynesse, no greater gaynes to the body, than to know howe to vse the state present, and to be content with it, howe

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to wisdom.

howe simple so euer it be.

And all be it we ought to doo
nothyng, to the intent, that we
wolde men shold tickle vs with
sonde praises; yet we must la-
bour, to keepe our good name
alwaies vnspotted, for the re-
garde therof kepeth vs oft ty-
mes, from muche naughtynes,
and also is a good example to
sturre other to well dooing.

And hereof cometh that olde
precepte of greate wise men:

Thou shalt none euill doo, nor
any thyng that longeth therto.
If we can not attayne to this
well, we muste be content, that
in our conscience, we feele our
selues void of secrete grudge
and vnquietnesse. For whan
mens iudgements, bee so cor-
rupt

Introduction

eupte, that they counte vertue
to be vice, than we must be con-
tent, that God alone approue
our inwarde and outward ac-
tes, though menne allowe nei-
ther.

It is easy to tourne epyther
the incommodities of the bo-
dye, or myschaunces of fortune
to our profite, and of evils, to
make them good, if thou suffer
theym pacientlye, and the lesse
that they serue thee, the more
endeuoureste to folowe Ver-
tue. Vertues, ofte tymes haue
been excedyngely increased by
hurtes of bodye, and losse of
gooddes.

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to wylledome.

Of the Body.

And for as muche as in
this our pilgremage, we
beare a sowle inclosed
withini our body, great treasure
in brittle vessels, we muste not
biterly refuse, and cast away
all regarde and respecte to the
body. yet we muste so intreate,
and orde the same, that it may
not take it selfe, to be a maister
or a felowe, but rather a ser-
uant, and that, Bodye is not
fed for his owne sake, but for
Soules sake.

The more cherishing that the
carkeas hath, the lesse is the
soule toked vpon, the more deli-
cately the body is handled, the
more stubbornely it wasteth
against

Introduction

agaynst the mynde, and doothe
caste it of, as an hōse to well
cherished, vseth to caste his ri-
der. The heuy burdeyne of the
body, soze oppresseth the mynd,
fatnesse, and ouermuche chery-
shyng of the bealy, diminisheth
and dulleth the quickenesse of
witte.

Meate, slepe, all maner of ex-
ercise, and all the holle gouer-
nance of the body, must be vled
for the health therof, and muste
not be set vppon pleasure and
delicacie. Thus it maie the bet-
ter serue the mynde, and not
waxe wanton, thorough to mu-
che pamparyng, nor yet fall in
decaye, for lacke of strengthe,
nor nourished.

There is nothyng, that dothe

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loo muche debilitate the puerile
power, the quicke vigour of the
mynde, and also the strength of
the body, as doth voluptuous-
nesse, for as all the strength of
the body and mynde is establis-
hed, and made gallarde with
exercise, and moderate labour,
loo by ydelnesse and wanton
pleasures, theyr powers are
wekened, theiſe ſtrengthes waxe
fainte, and fall awaie.

Clean keepinge of the body
(delycate myecnesse of meates
and drynkes layed apart) doth
greattely bothe maynteyne the
helthe of the body, and muche
comforte witte.

Thou shalt walſhe thy handes
and thy face, oftentimes with
colde water, and drye them as
geyn

Introduction

gyn with a faire rowell,
Thou shalte ofte cleane those
places of the body, out of the
whiche filthynesse cometh from
thy inwarde parties, as thy
hedde, thy eares, thy nofethil-
les, thy eyes, thy arme holes,
and thy other fecrette places
that nature hyderh, and hone-
ste seace woulde haue named.
Lette thy foete bee kepte cleane
and warme.

Among all the parties of the
body, kepe the nape of thy neck
from colde.

Eate not by & by, after thou
rystest, eate lyttell before dyner,
breakefaste is gyuen to swage
the gnawynge and complayntes
of a yong stomacke, or to com-
ferte nature, and not to fill the
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bealy, therfore.iii. or. iiii. morsels of bread, be sufficient, with out any drinke, or with a littell and that very small. For suche is no lesse holsum vnto the wit, than to the body.

Accustome thy selfe at dyner and supper, to feede but of one maner of meate, and if thy substance wil suffer the, let it be suche, as is moste holsome, fine, and of leaste grossenesse. Eate but of one, though there be many dysches, and yf thou bee at thyne own table, suffer not many to come vppon it. Varietee of meates is verate hurtfull; yet the diuersitee of sauces is muche worse.

Cleane and pure diete, agreeable to temperate and chaste

D

urns

Introduction

wyndes, is a greatesauer in a
householde, and that alone sheweth
vs, howe fewe thynges
we haue nede of.

Let vs do no notable offence
eyther in hope of luter, or in
truste therby to replenyfthe our
bealies with deyntie delicates,
and farre sought dishes.

We shall do well, yf we not
onely contente our selues with
suche thynges, as we haue, but
also doo departe with some of
theim, to suche as haue nede of
reliefe.

Our lord hym selfe getteth
vs an example of this, wher
he after he had feasted a mul-
titude of people, suffered not
suche breade and fyfthe as was
left, to be loste.

Pa

to wysdome.

Nature teacheth vs thynges
necessary, whiche be but fewe,
and soone prepared: foolishenes
hath inuented thyngs superfluo:
us, whiche are without num:
bre, and harde to come by. If
thou gyue necessities vnto na:
ture, she is delited & made strōg
as with thynges fyttē for her,
but if thou gyue her superfluo:
use, she is weakened and af:
flicted, as with gobbettes, not
agreyng vnto her diete.

As necessities do not suffice,
where foolishenesse craueth, so
superfluous things ouerwhelm
rather than satisfie, where ap:
petites are to be serued.

Thy drynke shall be that na:
turall lyquour, prepared of
God indifferently to al lyuyng.

D ii crea

Introduction

creatures, whiche is pure and cleane water, or els single beer, or wyne alayde with the sayde water.

There is nothynge that can moze hurte the bodie of yonge men, than hot meates and hote drynkes, for they inflame they hyuers, and sette on fyre they intrayles: And hereby mennes myndes are made hotte, angry, proude, impudent, and at thens so caried wth rashnesse, that lyke as they were madde, they seeke to accompysh all their lustes, be they neuer so filthy.

Drynke not after supper, or if thyrste moue the, take some moyste or colde thyng, or a litle quantitee of drynke, and that of the smallest.

Be

to wylledome.

Betwene that and thy goyng
to bedde, lette it be at the leaste
halfe an houre.

When you wol refreshe your
mynde with any pastance, loke
you consyder, howe short tyme
is gyuen to mans lyfe, thynke it
vnlawfull, to spende this tyme,
in games, in feastyng, or in any
other chyldeyshe toies, folies, if
ye right name theim.

The course of our lyfe is but
shorte, I saie although it were
euery whitte bestowed in de-
kyng and adorning the mynd.

Thynk not, that we be made
of god, to gampng, to trifles,
but rather sent to bee occupied
in sage matters, as to attayne
vnto moderacion, modestie,
temperance, religion, and all

D iiii other

Introduction

other hyndes of vertue.

Heale not the sykenesse of your body, with the diseases of mynde. Better it is, that that be sycke, than this not hole.

Exercises of body shall not be to great, but vled with a certayn regarde of helthe, wherein we must folowe the counsels of experte and counnyng physickons, so farre as they shall not transcend the limittes of honesti, neither byd vs do any fythyr thyng ageynst goddis lawe.

Also in pastymes and refreschyng of the mynde, see there be some remembrance of vertue alway.

Banyshe all arrogancy, constencion, quarellinges, enuy, and couetousnes, for what reaso
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rather folyshnes is it, to inquire thy mynde, whyles thou, studest, to delyte it & you do as wylfully as they that putte gall into that honye, whiche they wolde haue mooste swetest.

Slepe must be taken as a certayne medycyne, and so moche only, as is sufficient to refreshe the body, for immoderate slepe byngethe the bodye to manie hurtefull humours, and muche hyndereth the quyknesse of the mynde.

The tyme that is spent in slepe, is scalle to bee counted any parte of lyfe. Vita enim vigilia est, Lyfe is a watche of a wakynge.

IN THE

Introduction Of the Mynde.

There bee two partes in the soule, the one that vnderstandeth, remembreth and sauereth thynges as they are, vsyng reason, iudgement, and witte, and is called Mens, that is, the mynde, the superiour parte, by whiche alone we are known to bee men, made lyke vnto god, farre passyng all other lyuyng creatures.

The other part, which is called Myll, is voyde of reason, brute, fiers, cruell, moze lyke a beaste, than a man, wherein dwelleth these mocions whiche be named either affections, or perturbacions, arrogancy, enuy, malice, ire, feare, sorowe, Desire

to wysedome.

desire neuer satisfied, and vaine
ioye. This is called the inferior
and viler part, wherby we litle
or nothyng, do differ from beas-
tes, at the least, we go far from
god, whiche is without all sic-
kenes and all affections.

This is the order of nature,
that wysedome gouerne all thin-
ges, and that al creatures, whi-
che we see, obey vnto man, and
that in man, the body be obedi-
ent to the soule, and the soule
vnto god.

If any thyng breake this or-
der, it offendeth.

As it is therfore a poynte of
treason, that suche lewde per-
turbacions, as are afore reher-
sed, shulde rage rebell and take
vpon them the rule of the hille
man.

Introduction

man, contemptuously despising
the auctoritie of the mynde, so
it is extreme folly for the mynde,
to be slave vnto sonde affecti-
ons, and to serue at a becke, the
vile carkeys, neyther the digni-
tie of Nature, neyther the ex-
presse lawe of god, any thyng
regarded.

*De em-
dione*
Therefore, as strength of in-
telligence is geuen to the mynd,
to waye every thyng, and to
know what is good to be done
and what to be leste vndoone,
soo is Wyll of soo great po-
wer, that there is nothyng in
the mynde, but it is forced to o-
bey Wyll, if she stand at stryfe,
and wyll yelde no parte of her
syght to her aduersarie.

Wyll is exercised with many
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to wisdom.

and dyuers feates, moche sharpened and instructed with long experiences of sundry matters, wherby it maye exactly knowe the natures and values of all thynges, and so teache mannes wyll, what is good to be folowed, and what contrarywise, is to be eschued, suche craftes must therfore bee shunned, that fyght against vertue, al craftes that worke by vayne coniectures, as palmestrie, pyromancie, nicromancie, hydromancie, astrologie, wherein muche pestilent vanitie lyeth hydde, instructed of the deuyll, our deceptfull ennemy: for they intreate and professe those thynges, whiche God hathe reserued vnto hym selfe aloone, that is to saye,
the

Introduction

the knowelage of thynges to come. We maye not seeke to know the maicstee and secretes of god, beyng farre from our knowlage, and suche as God wold not man to medle withal.

He that sercheth the greatnes of goddis maicstee, shal be oppressed and ouerwhelmed with his exuperant glozy. Wherfore Paule biddeth vs, to be no wiser than it becommeth vs, but moderately to be wyse, saying: that he sawe thynges not to be spoken, that no man can utter. Also Salomon saythe: Thou shalte not inquire of thynges aboue thy capacitie, neither of thynges aboue thy strength, but content thy self with the knowlage of those, that god hath comanded

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manded the: thinke alwaie by-
pon them, nener beyng to curi-
ous in serchyng of his workes.

All artes invented by the dy-
well, must be refused and forsa-
ken of vs, with whom, as with
the enemies of god, we maie in
no wise be conuersant, or haue
any thyng to doo. It is not ex-
pedient for vs, to knowe the o-
pinions, either of philosophers
or heretykes, contrary to our
profession least that subtyll and
crafty marchant, the deuill, cast
som scrupulous doubt into our
hertes, whiche maie muche tolle
vs, and perchaunce bynge vs
in to distruction.

Authoys that write wanton-
ly, wherby maie spyng occasi-
on of herte, muste not bee tou-
ched,

Introduction

ched, lest any filthynes remain
in the mynde thorough the read-
dyng of them.

Evyl communicacion oft cor-
rupteth good maners.

Other erudition is sincere
and fruttfull, soo that it be ap-
plied to his right marke, that is
to Vertue and well doynge.

There is a diuine knowledg
gyuen of go., wherein all trea-
sures of science and wysdome
are layd vp, and this is the very
and true lyght of mans mynde.

All other lernynge, compa-
red vnto this, be very darknes
and chyldishe trifles.

yet they bee redde for this in-
tent, that our lyght, by compa-
ryng of the one with the other,
may shyns & apere more brighte
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ter. Furthermore, that we may
vse the sayde learnynges, as
testimonies of menne agaynste
them, whiche can lytle better a-
byde the dyuine scripture, than
soze eyes can the byghtnesse of
the son. And where as we shall
see suche excellent Vertues in
Gentyls, we may well bee put
in remembraunce, howe moche
becommeth a trewe disciple of
our master Christe, which is by
reason he knoweth this Lyght,
charged vppon no small bonde,
to liue acordingly vnto goddis
commaundement. Beside those
thynges, they gyue vs moche
knowledge, how we shulde liue
here together in this worlde, the
experyence whereof wee lacke
ofte tymes.

De

Introduction

We be framed and fashioned
by these thre thynges, Know-
lage, Wytte, and Memorye,
and the diligence, which we vse
to the attenyng of theim, is
called Studie.

Wytt is quickened by exer-
cise and Memory increased, by
diligent tpyng and occupyng
therof: delicate handlyng wea-
keneth theim both: Good helth
confirmeth and maketh theim
stronge: Idelnesse and daisely
Ease, putteth theim to flight:
Vse and Exercise setteth them
at hand, and euer in a redynes.

Whether thou rede oz here a-
ny thyng, do it with attencion
and effectuously, lette not thy
mynde wander, but constraime
it to bee there, and to doo that
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thyng, whiche is in hande, and none other.

If it go a strait, or swarue a syde, call it agayne, as it were with a littell hyst, defer al cogitations, that maye bypynge the frome that, that thou haste in hande, defer theim vntill some other tyme, remembryng with thy selfe, that thou leest bothe tyme and labour, yf thou bee not attent vpon suche thynges as thou dooest rede and here.

Be not abashed to lerne and aske such thynges, as thou knowest not, forasmuche as noble clerkes, and greate men, haue not been asshamed therof, but rather blushe, bicause thou art ignorant, and not wyllyng to learne.

E

Wost

Introduction

Booste not thy selfe, to haue
knowledge of those thynges,
wherin thou art ignorant, but
rather inquere and lerne of su-
che persones, as thou doest sup-
pose, doo vnderstande them.

If thou wolt be taken for a
learned man, endeuour thy selfe,
that thou so be, for there is non
other waie more compendious
or nether ther vnto: As thou canst
by none other meanes more eas-
ily obteyne, to be esteemed an
honest man, than if thou so bee
in veray deede. Finally, labour
alwaies, to be euen suche a one
in dede, as thou desyrest to ap-
peare vnto men, elles thou desy-
rest it all in vayne.

Falſe thynges fainte and fall
away by proceſſe of tyme, and
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strengtheneth the truthe.

Simulacion lasteth not long.

Folowe thy maister alwaies,
runne not thou at any tyme be-
fore hym, beleue hym, resyste
hym not.

Loue hym, and take hym as
thy father, thinking euery thing
what so euer he saith, to be ve-
ry true and sure.

Beware thou offende not in
that, wherein thou being culpable,
wast twise or thise reformed,
fall not the fourthe tyme,
that thyne amendment and re-
formation maie seme to haue
profited the.

It becommeth the chiefly, to
haue those thynges in remem-
brance, that haue in tymes past
deceiued the, lest thou be in like

E ii

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Introduction

maner by them seduced ageyne.

It is naturally geuen to all men to erre, but to no man to perseuere and continue therein, excepte he be vnwise, and a verie naughtie persone.

Let me and vnderstande, that there is no sence, whereby we bee better, or more speedily instructed and taught, than by hearyng, and as there is nothyng more easy, than to here many thynges, soo there is nothyng more profitable.

Here not lyght trifles, thynges to be laught at, but rather earnest, wise, and weighty.

Thei be both lerned with like payne and labour, all be it the commoditee, that ryseth of the one, is far vnlike the other.

Shew

to wysedome.

Seeke not to speake many wordes, to make a longe answer, but rather let thou spend thy wordes in tyme, and sette them in their place.

Adioyne such company to the at dyner and supper, as can bothe make the mery with their pleasant and learned communication, and also make the ylse wyser, than thou settest downe.

Suffer not suche as be scoffers, smell feastes, foolish and filthy talkers, triflers, bibbers, fylthy and shamelesse lurkers, bealy guttes, and suche other, apte either by their wordes or deedes, to cause lende laughter, to sit at thy table, neither haue any delite in them, but rather

Introduction

Take thy pastyme of such, as
can with feate, witt, and lear-
ned talke, make the merle. Kepe
not only thy mouth from foule
and impudent communicacion,
but also thyne eares, being as a
man shulde saie, windowes of
the mynde, remembrynge euer
that olde sayenge of the Apo-
stle, Naughty communicacion,
ofte tymes corruptet the good
maners.

Give dyligente care, what
every man sayethe, whether it
be at the table, or any other
where, for so doing, thou shalt
learne of the wyse, to make thy
selfe better, and of the foolish,
to bee more ware and circum-
spect, folowing alwayes that,
that the wyse approue, esche-
weng

to wysedome.

wyng that, the foolyshe come
mende. And yf thou perceyue
any thyng taken of the wyse
sorte to bee spoken quykely,
grauely, learnedly, wyttly,
comely, beare it in mynde, that
thou mayste, whan thou shalte
haue occasion, vse the same.

Thou shalte haue alwaies at
hande a paper booke, wherein
thou shalte wyte suche nota-
ble thynges, as thou reddest thy
selfe, or hearest of other menne
woorthy to be noted, bee it o-
ther feate sentence, or woorde,
mete for familiar speeche, that
thou mayste haue in a redynes,
whan tyme requireth.

Study not so muche to gas-
ther woordes, as to vnder-
stand the propre significacions

Introduction

of them, rehersyng and techyng
suche thynges , as thou haste
redde oz herde, partely to thy
scholers in latine , partely in
vulgar tongue, to other vnler-
ned persones. Prouidyng al-
waie, that thou do reherse and
teache them with no lesse grace
than thou haste herd and redde
the same befoze, for thus doing,
thou shalt exercise both thy wit
and thy tongue.

Thy style must also be exercis-
ed, whiche is the beste maister
of cleane and eloquent speche.

Write, and write ageyn, ma-
kyng euery seconde daie, oz at
the leaste euery thyrde daie, an
epistle vnto som man, that kno-
weth howe to answer ther vnto
to agayne. Howe be it, thou
shalt

to wisdom.

Thalt shew it fyrst vnto thy master, there to be reformed, before thou presume to send the same, notyng and bearyng wel in mynd such fautes, as he shall correcte, that thou mayste not mysse in theim, or any lyke in tyme to come.

After meate, as whan thou hast dined or suppte, breath for a space, before thou go to thy study, and sitte downe in some place, where thou mayest talke and here some pleasant communication, or plaie at some suche game, wherby thou maiste not chafe or much cumber thy body.

After supper, walke with some merry company, that is lerned, whiche maie make the merrier with his communication, and

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Introduction

Whose wordes and sentences
thou maist with honesti folow.

Betwene supper and bedde,
drynke not in any wyse, for
there is nothyng more pernicious
bothe to the body, the me-
mory, and also the wyt. Where-
fore, if thyrt shall at any tyme
constrayn the to drynke, go not
to rest vnder the space of halfe
an houre after at the least.

Thou shalte not neglecte thy
memorie, nor suffre it to decaie
through ydelnesse: for it reioy-
ceth aboue all thyng, to be sette
a worke, and increaseth not a
littell therby. Exercise it there-
fore dailey with some woorthy
busynesse.

The more ofte thou commit-
test thynges to her custody, the
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more better and faithfuller wol
thz keepe theim. And contrarys
ly, the more selde, the more vn-
trasty thou shalt fynde her.

Whan thou haste putte any
thyng to her keepyng, suffer it to
rest in her handes for a season,
and within a whyle after, re-
quire it of her agein, as a thyng
left for a tyme in her custodpy.

If thou wilt lerne any thyng
perfectly, rede it with attenci-
on fower or fyue tymes ouer
night, and so to bed, and whan
thou risest the nexte mornynge,
aske a rekenyng of thy memo-
ry, for that thyng thou diddest
delyuer to her custodpy, the eue-
nyng before.

Thou must beware of sursets
tes, of rawncle in the stomake,
and

Introduction
and speciall ye of colde in the
necke.

As to muche wine weakeneth
the sinewes in a man, so it kyleth
his memorie.

It shuld be verase well done,
and if thou woldest a littell be-
fore thou goest to reste, calle to
thy remembrance, all such thyn-
ges as thou haste seen, redde,
hearde, or doone all the daye
beefore.

And if thou hast behaved thy
selfe worthily to thy commenda-
cion, thou shuldest reioyce, and
knowlage it to come of God,
purposyng to continue in lyke
goodnesse: on thother syde, yf
thou haste doone any thyng fil-
thily, outragiously, childishly,
fondly, wothy rebuke, forgette
not,

to wisdom.

not, to ascribe it to thyne owne
leudnesse, and to be soꝝ there-
foze, neuer willing to doo any
like trespas agayne.

If thou haste herde oꝝ redde
any feate, graue, oꝝ godly sen-
tence, forget it not.

And if thou haste seene any
commendable thyng, folowe it :
and shonne the contrary. Lette
no daie scape the, but thou rede
here oꝝ write somewhat, that
maie increase, either thy know-
lage, thy iudgement, oꝝ thy ly-
uyng.

Whan thou prepareste thy
selke to bed, rede oꝝ heare some
thyng, worthy memoꝝy, and let
it be suche, that thou dreampng
of it, mayst take both pleasure
and profite, that euen by nyght
visi-

Introduction

visions, thou maiest learne to amende thy lyfe.

There is no ende appoynted vnto the study of wysedome in this worlde, but it muste be ended together with lyfe.

It behoueth man to reherse these three thynges with hym selfe, all the tyme of his lyfe, that is to saye, howe he maye thynke well, saie well, & do wel.

All arrogancie must be seclused from studies. For all that, that he knoweth, which is euen the beste learned man a lyue, is veray lyttell or nothyng, in comparyson of the insynpte thynges, whiche he is ignorant in.

The knowlage of mā is slender, a meruailous small thyng,
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and that very obscure, and vn-
certayne: our myndes beinge
tyed and bounde in the pylon
of this body, be oppressed with
great darkenesse, in so muche
that harde it is, for our wittes
to enter euen in to a meane
knowlage of thynges.

Furthermoze, Arrogancye,
much encombereth the profite
of studies, for many myghte
haue come to wisedome, if they
had not thoughte theym selves
there all redy.

Also Contention, Emulatio-
on, Backbiting, vaine desyre of
Glory muste be eschewed. For
we folow studies for this cause
in special, that we mai, by their
helpe, be deliuered from the cru-
ell dominion of the sayd vices.

For

Introduction

Nothinge can bee imagyned more pleasant, than the knowledge of many thynges, fewe or none more fruitefull, than the intelligence of Vertue.

Studies be of suche efficacy and strength, that they temper Prosperitie, they mitigate Adversitie, they kepe under the hasty and rash motions of youth thei delite and comfote crooked and peynefull age; beyng with vs at home: abroad, in publicke and priuate businesse, whan we are alone, whan we bee accompanied in ydelnesse, in labour, neuer absent, but alwaies ready to helpe and aide vs.

As Crudicion, is the rightest and mooste holsome foode of the mynde, so is it a thyng vnnecessary, that

Philosophy

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Introduction

The hyghest among all lybes
eall artes, is that phylosophy.
whiche bryngeth remedy and
helth for the greate and peynes
full diseases of the mynde.

Muche diligent labour is ta-
ken, to cherishe the bodye, mo-
che more ought to bee gyuen to
the soule, for as moche as the
diseases therof, be more priuy,
more greuouse, and also more
perillous.

These diseases bee named,
& not without a cause, Sharpe
stormies, greuouse tormentes,
Scourges, bondes, and the fur-
yes of mannes mynde, whiche
bryng with them moch calamity-
tie, and intollerable cozies, if
they be suffered to reygne: and
contraryly, mooste pleasaunt
trans

to wysedome.

tranquillitee; if they be conquered and kept downe. And to the easy accomplishment of this, suche documentes serue muche, as haue been of most excellent wittes, for the furtheraunce of good life, and mayntenance of maners prescribed.

This is the greate rewarde, and the very fruite, that lerned menne take of theyr longe and peynful study, not to gather many thynges for men to wonder at, or elles such as he hym selfe maye crake of: but rather, to haue gotten, whereby he maye helpe al men, and most chiefully hym selfe, and not to lette them lye, as in a boxe of oyntmentes, where out is taken salues, to help other men, the box ther-

F ii

with

Introduction

Withall, neuer a dele the better.

Christen Religion loketh for nothyng so muche, as that a cleane and a pure conscienc maie exhilarate the mynde, and that affections, beyng ones staied and settled, we maie bee lyke vnto god and his aungels in contynuall quietnesse, and tranquillitie of mynde.

Remedies for suche diseases be gotten, cyther of outwarde thynges, either of our selues, or of god, or els of the lawe and lyfe of Christe.

The nature of thynges is suche, that as they bee all vncertaine, mozte, chaungeable, and vile, the soule onely excepted, whiche is in dede very man, or at the least, the mozte p[re]cious part

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part of man: so all other thinges be translated frome one to an other, lest men shoulde call any thyng theys, besyde theys soule.

Let no man thynke those thinges, whiche he hath in his possession, to be gotten hym, but rather to be lent him for a season.

Wherfore it is great madnes to runne into any synne, worthy greuous punishment, for any worldly trifles.

Let no man auaunce hym selfe bycause the gyftes of fortune or of Body, haue chanced vnto hym, seyng all suche trash, shortly vadeth away, as being vncertayn, and not propre vnto vs. No no, as they be granted vs, so they shalbe required

F iii

agayne,

Introduction

ageyne, at the bittermost, when
deathe commeth: and oft times
euen while we be alyne.

Neither we ought to mourne
if that thyng, whiche was lent
vs, and as a man woulde saye,
geuen vs to keepe, be asked a-
geyne, but it rather becommeth
vs, to render thanks, for by
cause we haue so longe enioyed
the same.

It is to moche unkyndnes, to
thynke, if thou haddest a longe
season a benefite, that thou ta-
kest wronge, if it do not alway
continue. Thou doest rather
wronge, not to consider, what
thou hast had, and howe long,
then styll to thynke what thou
hast not had, or howe longe
thou hast not had it.

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Thou oughtest not, to muche
to reioyce, whan thynges taken
from thy ennemies, come to the
of thy frendes: for suche is the
spede of fortune, & such doubts
fulnesse is in all thynges, that
bitter wailynge oftentimes fol-
loweth vayne myrthe.

Lette not thy herte sayle the,
all thoughe fortune tourne her
face: for merue euentydes doo
often tymes folowe carefulle
mournynges.

Now, what condition be our
bodies in, what lyfe can wee
loke for, whyche be made of so
vyle, and so bricke a mettall,
our lyues beyng with so many
perils, besieged on every syde.
And all thoughe it seeme sure
for a tyme, yet it wyll not longe

I iii

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Introduction

endure. Therefore, what haue we, wherbyon we shuld (chiefly in suche vncertayntie of life) bee hyghe mynded, or fierce of herte?

And forasmuch, as this life is none other thyng, but a certain pilgrimage, wherby we styll be entryng into an other life eternal, and seyng also, we neede very fewe thynges, for the performance of the sayde iourney, what hath this worlde worth longe suite? What folye, to seke suche thynges by peynfull seruitude, as we see tossed and tourned in a momente hyther and thither?

For what ende or purpose shuld we serue our neuer satisfied desyre and appetite, whan
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thynges to come be vncertaine,
and we at this present, nede ver-
ry fewe thynges :

He is a veraie free man, whiche
despyeth only those thynges,
as be in his owne handes. On
the other syde, he a bondeman
& slaue, that doth the contrary.

Nowe I praie you, what o-
ther thyng is it, to bee repleny-
shed with the gistes of fortune,
than a foote man to be cumbe-
red with diuers and many far-
delles :

There is no man so dulle, no
such lacke witte, but he rather
prepareth and sitteth hym selfe
for the citie, where he pourpo-
seth to dwell, than styl seeketh
thynges for his tourney.

Withens this oure lyfe is of

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Introduction

nature droupyng and sleepeyng, the moſte parte therof, and almoſte all, is ſpent in perturbation, in troubles, in fantasies: we can not ſaie, we liue all the while, that we bee toſſed with affections, and in eſpeciall, when the feare of death troubleth vs. And where as death maie come to vs, by an infinite ſorte of waies. It is great folly, to feare, that it ſhuld come this waye or that waye: and ſeing that it ſhall of neceſſitee come, we may not comit any gret miſchiefe or wickednes, to auoyd it, nor we oughte to mourne, though it chaunce.

Our life being oppreſſed with ſo many diuers miſeries, what neede we to kepe it with ſuch an
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to wisdom.

Let us to let so much by it, seeing
also we go to another, which
is a life everlasting: Let us so
order our selves, that we have
ready passage to that life, which
is replenished with all goodnes,
full of joy eternall, full of mirth
the everlasting.

Our errors oppresse us, rather
than thynges theym selfe:
where as we ofte tymes thinke
theym to be great euylles, that
are none in deede, and greatte
gooddes, that of trouthe are
wo:the nought.

The nature, conditon, and
true value of thynges be those,
whiche I haue reherfed in the
begynnyng, whereby it maye
be plainly gathered, that there
is nothyng fayre, nothyng
of

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of pyce, finally nothyng to
be accounted ours, but onely
vertue.

Where as delyberation is
taken, we beinge in doubte, to
whiche parte wee maye moſte
inclyne, the loue of our bodye,
and the deſyre of thynges here
in this lyfe, that is to ſaye, the
loue of our ſelfe, is chiefe coun-
ſellour, and one that we all to-
gyther folowe.

This weakeneth the ſtrength
and manhod of our myndes, ſo
moche that nothyng can be ſo
lyttell, but it is eaſely able to
penetrate theym, nothinge ſo
ſklender or ſmalle, but it maie
be able to diſturbe theim.

This blyndeth the eies of the
mynde, and whan affections
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haue ons gotten the vpper hand;
we flatter, we yelde, we obeye
them, as our lordes and rulers.

Thus we hold thynges with
tooth and naile, that are aliene
from vs, as they were ours:
and if they be withdrawē from
vs, we lament, tourmentynge
our selues, as though wee had
great losse.

We neglecte our owne, as
none of ours, and doo shonne
thynges profytable, as veraie
hurtfull to vs, embracynge thynges
hurtful, as very profitable.

The harmes of other folkes
seme small, but we thynke our
owne, beyng nothyng so great
as theyrs, intollerable: neither
content with that we wishe our
selues, noꝝ yet pleased, yf we
might

Introduction

myght obteyne that that other
men moch desyre. We lyke not
our selues, this world, the con-
dition and estate therof, do the
not satisfie vs, we wold haue
the natures of all thynges tur-
ned, such is the impacience, that
groweth of deyntie fantasies.

What punishment may be
compared with these & trewely
the tormentes amonge dammed
spirites bee none other. The
dyuels them selues haue none
other punishment, than that
they be vexed with enuy, ha-
tred, and wrothe.

A man maye see the counte-
naunce of them, that be inquie-
ted with these affections, how
variable, how careful, how pa-
tyng, how cruell, how feareful
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they bee, and in lyke trade bee
their mindes racked and tour-
mented within theim.

Angre, whiche is the soze of
all other perturbacions, and
wozte of all other, becommeth
a man, for it tourneth his na-
ture into a cruell beast, and al-
though every trouble dothe ob-
scure and darke the iudgement
of the mynde, yet mooste of all
pre, ouerwhelmeth it with dark-
nes so soze, that it seeth neither
Truthe, profite, nor comlynes.
It eateth vp the hert, and dryn-
keth vp the holcom bloud of the
body, constraynyng man to do
that thynge, whereof Repen-
taunce shortly ensueth.

Howe shamefull a chaunge is
there in the face, what sodeyne
tem-

Introduction

tempestes arise there, what burning eyes, what snuffing of the nose, what greynynge of the teethe, what fomyng of the mouth, what palenesse, what stuttyng of tong, finally, what terrible and vncomefly crynges be there in hym, that is inflamed with this fury? Truly suche, that some, whiche haue in theyr angre beholden them selfe in a glasse, haue not knowne them selfe.

The angry man, for his greuous countenaunce, his sharpe wordes, and cruell dedes, oft tymes loseth muche of his auctoritee, muche beneuolence is taken from hym, his frendes forsake hym, no man will mete hym, he is lefte all alone, all men hate
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and abhoire hym. Wherefore
great wise men neuer eschewed
thyng more, or cloked thyng
with greater diligence, than
they dyd Ire, and the woozkes
of Ire. In so muche, that they
not only wraстled against their
owne nature, but in spite of her
bearde gaue her the fall.

What is more worthy to bee
scorned, than so littell and so
weake an animall, to rage and
stere vp so greate and so fierce
tragedies, for vile trifles, and
thynges of no value? as some
tyme for the gyftes of the body,
or of fortune, yea and somtime,
wisely a goddis name, for one
littell worde.

Thou shalt sone subdue an-
gre, if thou hold and fasten this
thyng

6

Introduction.

thyng in thy mynde, that is to
saye: No iniurie to be done, ex-
cepte whan the mynde taketh
hurte, whiche no man can cor-
rupte, but onely he that posses-
seth it, and that by defyllyng it
with synne.

We haue spoken hitherto of
thynges comyng from man to
man, we wol now talke of high-
er matters, as comyng of god.
Howe be it those thynges also
before rehersed were of god:
but these that folowe, com some-
what moze expressely and pro-
perly from hym.

Of Religion.

There coulde nothyng bee
geuen vnto mankynde,
moze greater or better
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than Religion, which is know-
lage, loue, and veneration of
the prince & maker of the world.

God is so beneficiall to noo
man, as he is to them, whom he
teacheth, how they shall truely
worshyp hym. Therfore Dauid
the prophete reherseth this as
monge the great giftes of god,
shewed to the people of Israel:
Qui annunciat verbum suum
Jacob. &c. that is, whiche Me-
seth his woorde vnto Jacob:
his iustyce and iudgementes to
Israell. He hath not so doone
to all nations, nor hath he ope-
ned his iugementes vnto al men.

God is known by religion,
and beyng known, he muste
needes bee beleued and woos-
shipped.

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Introduction

Onely God is prince, maker, and lord of all thynges, whiche alone is able to do all thynges, and knoweth howe to doo all thynges.

This worlde, is in maner as it were an house, or a temple of God, whych of noughte is brought forth into this happy and ornacie, that it nowe is in. Therfore it hath receyued this name Cosmos among the Grekes, and is called Mundus, of the Latines, whych both ar as muche to saie, as a comely Ornament, a beautiful thyng: whiche he so ruleth and governeth, that we maie noo lesse wonder at the conseruacion, than at the creacion of it.

And like as in the house of a
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moste prudent gouvernour, no-
thyng is doone without his cō-
maundement, so in this worlde
is there nothyng done, without
his will oꝝ byddyng: the whiche
as he can all thynges doo, so he
knoweth how to do al thynges.

Angels, diuels, men, and beas-
tes, trees, stockes, and stoues,
the heauens, the elementes, and
to be shorte, all thynges are go-
uerned by him, and obey him.

There is nothyng made, no-
thing that moueth, nothing that
chaunceth, nother stocke noꝝ
strawe, maie be lifte frome the
grounde, neyther flocke ne fe-
ther maie flee further, than his
prescript oꝝ cōmaundement is.

In this lawe standeth the v-
niuersall world, neither is there

Introduction

In thynges any other chaunce,
fortune, or lotte.

He doeth al thynges with his
equitie and wisdom, not with
standynge by waies to vs vn-
known.

What so euer happeneth to
any man, that same tourneth
to his profit, if he be good: but
not to profite of wretched mo-
ney, or of worldly thynges tra-
sitorie, but of eternall felicitie.

What so euer thynges ther-
fore chaunce in this world, they
must be patiently taken and al-
lowed, as comynge of god the
author, lest we in our fonde af-
fection and foolishhe iudgement
seme to condemne and improne
the wille of that moste ryghte-
ous and wise gouernour of all
thynges

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to wylledome.

thynges, God.

And because we bee not able to compasse, for what purpose he dothe suche thynges: We, as children and ignorant, what is beste for vs, doo lament, that thynges moste hurtfull, bee not geuen vs, takyng them as most profitable: on the other syde, abhoryng thynges most profitable, as moste hurtfull. In so muche, that oftetymes our enemye can wyshe no more hurte, than that wee maye haue oure owne desires. And seing we be drownded in so great darkenes of ignorance, goddis wylle is, that we auoide al that is blame worthy, and commyt all the rest to his gouernance.

We must execute, whether we

¶

will

Introduction

will or no, that thyng, whiche
the gouernour of this so greate
a worke hath appoynted vs to.
What madnesse is it therfore,
rather to bee drawn agaynste
our wil, with wepyng and wai
lyng, than to be led merily and
willyng to that we ar called to.

Truely, every frende of god
will gladly obey the lawes and
will of god his frende.

This is the chiefe maner of
louyng god, as Christe saith,
you shall be my frendes, if you
will doo that I command ycu.

Of Christe.

The attoncemente and the
reconciler of Mankynd,
with God, and the au
thour

to wisdom.

thour of our saluacion, is Ie-
sus Christe, God and man, the
onely sonne of God almighty,
whome the father sente for the
same purpose, whan it pleased
hym to take pitie vppon Man-
kynde, whiche had made hym
selfe, to his owne great hynde-
rance, an enemy vnto god.

There can be no greater hurt
than by synne to bee separated
from god, the fountayne of all
goodnesse, and to be tournd to
moste hurtful myserie, to be ta-
ken from a most swete lyfe, and
lefte to a moste bytter deathe.

For this purpose, among o-
ther thynges, Christe cam, that
he might teach vs the true and
streight waie, wherin we might
stedfastly stande, and take our

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Introduction

ourney to god ward: not swar-
opng from it the breadth of an
heare. He hath shewid this way
bothe by wordes, and also by
example of his holy lyfe.

All humayne wisdomme com-
pared with Christis religion, is
but durt, and very foolyshnes.

What soeuer graue, prudent,
wise, pure, holy, or religious
thing is with admiration, with
exclamation, with clappng of
handes, in the booke of the gen-
tyles red, commended, learned
by hert, praised aboue the mone
all this is founde, more purely,
more rightly, more openly, more
easly in oure religion.

Perfect wisdom is, to know
this Religion: and to lyue ac-
cording to it, is perfect Vertue,
tue,

to wysedome.

tue. For no mā knowith it in verry dede, except he liue ther after.

Christes lyfe wytnesseth his perfectte humanitie, his myracles declare the infinite power of his deytie, his lawe sheweth his heauenly wysedome: so that of his perfect goodnesse of lyving, we haue exāple to folowe hym, of his power and auctoritie, strength to obey hym: of his wysedome, faith to beleue hym.

Let his goodnes prouoke the toloue hym, his maiesty to worshyp hym, his wysedome to beleue him.

If a man doo well consyder those thinges, which Christ comandet h, he shall fynd all done for our proficte, in soo muche, that who so seeleth him selfe to
beleue

Introduction

beleue rightly, shal perceiue it is
to his own great profite, good-
nesse, and comforte.

As there is nothyng moze ples-
sant to man, then to be beleued,
so it is euen to god: for no mā
can thinke wel of him, to whom
he commiteth hym selfe, afrayd
of hurte,

The foundation of our sal-
uacion is to beleue god, to bee
father, and Iesus Christe his
onely sonne, to be our law ma-
ker, and the holy goste to bee
breated out of bothe, without
whom, we do nothig, we thinke
nothyng, that can profite vs.

The true woorthyppe of
god, is to clense and purify the
soule from all diseases and vn-
clene luses, and to be turned as
here

to wisedome.

neere to his similitude as wee
maie, so that we bee, as he hym
selfe is, cleane and holy, & that
we hate no man, but rather stu-
die, by all meanes to profite
all men.

The more thou transposcest
thy self from thynges corporal,
vnto thynges incorporate, the
more godly lyfe shalt thou leade

Thus shall it be broughte to
passe, that God maie acknow-
lage our nature, as of kynne,
and lyke vnto hym, and maie
delite in it, making it his true
and right temple, muche more
acceptable to hym, than chur-
ches made of lyme and stone.

The temple of god is holpe,
whyche are you, as wytnesse
saynt Paule. So noble, so wor-
thy,

Introduction

thy a guest, must with al care, diligence, & tendernes be retained.

He may not, throught the foule synke of synnes, be dysuened to chaunge his lodgyng.

Bodily workes be vnlawful, except they haue saue from the herte.

Knowe, that thou haste god in the most secreete parte of thy hert, as witnesse and iudge of all thy thoughtes, in so much that yf thou feare his presence, thou wilt not onely auoyde all naughtynesse outwardely, but also thou wilt not suffre vnclane thoughtes to enter into thy mynde.

Loue towardis god, ought to be suche, that thou esteeme hym aboue all thynges, and that his
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to wylledome.

glory and honour be deere vnto the, then all this lyfe, all honour, and commoditees therof.

And as whan one frende remembreth an other, he is moued with a frendly and honest ioye, so let all diuine thynges seeme frendly vnto the, that is moſte acceptable & pleaſant, & be thou conuerſant in them moſt gladly.

As ofte as thou hearest God named, ſee that a greater and a more excellent thyng ſtryke thy remembrance and mynde, than mans knowlage can atteyn to.

Hearc the ſayinges, that bee ſpoken of hym, and of his ſaintes, not as thou hearest vayne fables, but with great admiration of mynde.

Judge nothyng raſhly, nor
pro

Introduction

pronounce thou any thyng of
god, and his workes, but thou
do it with reuerence and feare.

It is wickednesse, to ieste
pon holy thynges, or to vse the
sayinges of holy scripture, as
foolysh toies and triflyng ta-
les and scoffynges, euen as a
man should sprinkle durte in a
medicine, adorned for recovery
of helth. But to apply it to fil-
thy communication or bawdry,
is a thyng abhominable, and
in no wise to be suffered.

It becometh all thyngs there,
to be mervailed at, and to be
receiued with worthy reuerence
into our hertes.

Be present at readyng and
preachyng of goddis woordes,
and all that holy is: and vnder-
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stande, that what so ever thou
either seest or hearest there, is
moste pure, moste holy, and ap-
perteyneth vnto goddis mai-
estee, whiche as wee maie easily
worshyp and adoze, so we can
comprehende it by no meanes.
So that thou mayste alwaies
iudge moze higher thinges to be
hydde in that diuine wysedome,
than the strength of mans wyt
is able to aspyre vnto.

We reuerence the sayinges
of wyse men, ye although wee
doo not well vnderstand them,
howe muche moze than dothe it
beseme vs, to geue condigne re-
uerence vnto godly sayinges.

As ofte as thou hearest Iesus
Christe named, remembre thou
his inestimable loue towarde
the,

Introduction

the, and let the reherſall of his name be vnto the full of ſweetneſſe and veneracion.

Whan thou hearest any title or propre name gyuen vnto Chriſte, liſte vp thy ſelfe vnto the contemplation therof, and praye vnto hym, that he wille ſhewe hym ſelfe, euen ſuche a one towardeſ the. As whā thou hereſt him called merciful, meke or gentill, praiſe that thou maiſt proue hym the ſame vnto the: whē he is callid almighty, deſire that he maie ſhewe it, in the making the, of the moſt wretched ſynner, a good lyuer, of an enemy, his ſonne, of nothyng, ſome thyng: whan thou hearest hym called terrible, intreat him, to feare theim, of whome thou art

to wysedome.

art feared: Whan thou callest hym lord, loke that thou serue hym: Whā thou callest him father, see thou loue hym, and see thou shew thy self a chyld, wor- thy to haue so noble a father.

There is nothyng in all the worlde, whose originall, whose begynnynge, whose power and vertu, if thou behold, but it mai- giue the matter, highly to praise hartly to worshyppe god, the authour of all together.

Begyn nothyng, but thou firste call for the helpe of God. For God in whose power are all thynges, geueth prosperous furtherance and finishyng vn- to suche actes, as we doo be- gyn in his name.

What so euer thou shalt go a

H ii

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Introduction

bonte, euer haue an eye to the
ende thereof, and whan thou
hast taken good counsell, bee
not carefull, but put thy truste
in hym, in whose hande resteth
the lucke of all thynges.

All holynesse remaineth in the
secrete partes of the hertes, la-
bour therfore to vnderstande,
what thou praieest, that thou
mayste lose no tyme in lyppe la-
bour. And whan thou praieest:
lette thy herte, thy mynde, thy
tongue, and all thy gesture a-
gree togyther, that all thy hole
action maye moste excellently
agre in it selfe. Dyuine scripture
accurseth hym, that doothe the
workes of god negligently.

If it be shame for a mynstrel
to syng one thyng, and plase

an

to toyledome.

an other, not consonant to that
he syngethe, it is muche more
harme for vs, to saie one thyng,
with our mouth, and thinke an
other in our herte. Let our de-
sires be sober, and of such sort,
as bee worthy to be asked, and
meete to bee gauen of god, lest
our vnnmeete and fonde desires
offende hym.

Whan thou goest to meate,
remembre the infinite power of
god, whiche made all thyng of
nought: remembre also his wise-
dome and benignitie, which su-
steyneth the same: and finally
call vnto mynde, his mekenesse,
and clemencie, whyche feedeth
yea his extreme enemies.

Ponder and way, how great
a thyng it is, to prepare diuers

H iii

and

Introduction

and sufficient vitayles, to soo
manye mouthes as bee in the
world, what a thyng it is, to cō-
serue al thyngs, and kepe them
from distruction, whether they
fast howe, of their inclination.

No wisdom of man, noꝝ yet
of angell, were able in any wise
to perfourme this thyng, no
noꝝ yet ones vnderstand howe
it is brought to passe.

Heving therfoze, that thou li-
uest of his gistes, cōsyder what
curled vnkynndnesse, and what
damnable rashnesse it is, to be
so bolde, to fall at debate with
hym, by whose benefitte and
wylle, thou haste thy beyrge,
and lengar shouldest thou not
be, yf he woulde not.

At thy table, let all thyng bee
chaste,

to wylesdome.

chast, pure, wise, holy, euē as he
is, whose gistes thou art now
in hande with. Let all backby-
tyng, bitter wordes, fierce and
cruell speakynge, bee secluded
from thy table, where thou fe-
lest the incredible sweteness and
clemency of god towards the.

Wherefore it is more intolle-
rable, that thou shouldest con-
tamine that place with shar-
pnesse, and hatred agaynst thy
brother, where thou syndest mu-
che fauour and gentyl softnesse
towards the,

This thyng the Gentiles wel
perceiued, whiche for the same
skill named all thyngs, dedicate
and belongyng to the table, with
names of pleasauntnesse and
myght, as feastes, iunketts, and

h iiii

gau-

Introduction

gawdes, where it was counted
a greuouse offence, any sadde,
heuy, or heynous thyng, epyther
to bee doone or sayde.

Seeing therefore, thou haste
god to thy gouernour, whiche
is most in might, wisdom, and
liberalitie, put awaie the in-
ordinate regarde of thy selfe,
wherin thou semeest, to mystrust
his goodnes, and labour only,
howe thou mayste please and
content hym. It is a great foo-
lyshnes, to say, or do any thyng
amysse, a madnes, to dysplease
hym, for the cōtentacion of thy
table, from whome all nourish-
mentes comme, a madnesse, to
get his displeasure, of whome
thou labourest to obteyne a be-
nefyte: namely for as moche as
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the life is not preseruid by meat
but by the wyll and pleasure of
god : according to the sayeng of
Scripture, Not in breade onely
lyueth man, but in every word
of god.

We haue by indenture of Je
su lord of all, in heauen and
earthe, that they shall lacke no
thing, which seeke accordingly
the kyngdom of god, and righ-
tuousnesse allowed before hym.

Seeyng therfore, that god is
so bountifull towardes the, in
his gyftes, be not thou unkynd
to thy brother, accomptyng him
no lesse to be the sonne of god,
than thou thy selfe : and that
god is no more bounde to the,
than to hym : and that he hathe
only made the a mynister of his

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Introduction

gistes, of whom next vnto god,
thy brother shulde aske reliefe.

Neither is there any thyng
more truely geuen to Christ,
than that that is bestowed vpon
pon the poore.

Whan thou haste with meates
and drynkes refreshed thy
self, consider whose prouidence
and power it is, to susteyne thy
lyfe with such thynges as thou
hast receiued, and giue thanks
therefoze to god, not as thou
wouldest to hym, whiche hath
prepared sustenance for thee
with his money, but such thanks
as are mete for hym, whiche
hath made bothe the, and
also the meate susteynyng the
lyfe, not by the strength of the
sated meate, but by his diuine
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power, & inestimable goodnes.

At thy doune lying and vprising, remembre the benefittes of god, not only towarde the, but towarde al mankynd: yea and all the hole worlde.

Consyder, in what daungers man is, while he lyeth lyke a deade carcas, hauyng no power of hym selfe. Wherefore Christe must so muche the more instantly be sought vpon, that he maie vouchsafe to defend vs silly wretches.

Hede ought to be taken, that we prouoke not hym to wrothe and angre, by any our synne, sayng he is our keper, and our gouernour.

Arme thy forheade and thy breste with the sygne of the crosse,

Introduction

crosse, and the secreete parte of
thy herte with deuout praier,
and holy meditations.

And whan thou shalte go to
thy bed, loke that thou thinke
euerie daie resembleth the holle
lyfe of man, whome the nyght
succeedeth, and slepe a very ex-
presse token of death.

We must therfore praie vnto
Christe, that he vouchsafe, to
bee with vs euer fauourable,
bothe in tyme of life and death,
and that he vouchsafe to graunt
that to bee pleasant and quiet
vnto vs.

Wee muste praie hym, that
straunge dreames feare vs not,
but that euen sleapyng, we may
haue hym in mynde: and that
refreshed with his comfort, we
may

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mai rise merily in the morning,
remembryng his blessed death,
the price, whereby he redeemed
mankynde.

Thou shalte keepe thy bedde
chaste and pure, so that thy ene-
mye, the authour and heade of
all fylthynesse, mai haue noo
clayme ne ryght therein.

And with the sygne of the
crosse, and inuocation of the
name of God, but specially tho-
rough holy thoughtes, cogita-
cions, and stedfast purpose, ne-
uer after to offende, shalte thou
driue all the power of the fend
from it.

When thou risest in the morn-
yng, commit thy self to Christ
sendyng thanks vnto hym,
that he hath preserved the, that
night

Introduction

nyght, through his help and
iution, from the deceites and
wy of that cruell ennemy.

As thou haste fyrst slepte the
night tyme, and art nowe risen
ageyne: so remembre, that our
bodies shal fyrst slepe by death,
and after be restored to lyfe by
Christ, whan he shall appere,
and come to iudge both quicke
and deade.

Beseche hym, that it maie be
his will, and that he cause the
to spende the daie folowynge in
his service, so that thou mayste
nother hurte, nor yet be hurt of
of any man, and that thou be
compassed on euery syde, and
defended with christian godly-
nesse, mayste safely escape the
nettes & snares, whiche the de-
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will, most deceitful enemy, neuer
ceaseth to laie for mankynde.

Woorshyp Mary the blessed
mother of God, and other holy
sayntes, the deere beloved frends
of Christe, dwelling with
hym in lyfe everlastyng.

Rede and here ofte tymes the
life and actis of them, that thou
maiste folowe the same.

Let thy thought and reporte
of theim bee, not as of menne,
but as of persones, that by the
goodnesse of God, haue tran-
scended all nature and humayn
excellencie, and nowe nigh con-
ioyned with god.

Where as there is so greatte
likenesse of men, both in body &
mynd, they being al brought in
to this world by one ryght and
title

Introduction

title, made and appoynted to a
certaine communion and societie
of lyfe, to the preseruacion
whereof, nature hath proclaime
d this lawe, Let no man to
an other doo, that that he wold
not haue doone to hym selfe.
He that restored nature decayed
hath professed this one doctrine
to be his, but yet expresseing the
same more at large, and setting
it out more plainly, for to make
the nature of man perfecte in
euery condition, and as lyke
vnto god as it maie be, he com-
maunded vs, not onely to love
one an other, but also to love
our enemies, that we maie be
like the father of heauen, which
sincerely loved his enemies, as
he declareth by his greates
benefites

to wysedome.

fitte shewed vnto them.

And howe is it to be marked,
that the nature of man is suche
that we wolde them to be our
frendes, whome we dur selues
can in no wise loue.

Of Charitce.

This moſte wyſe maſter
and guyde of oure lyfe,
hath gyuen vs this one
document, to rule our lyfe by,
that is, to loue one an nother:
knowynge, that by this onely
rule, we myghte leade a blessed
lyfe, without nede of any mo
lawes.

There is not a more blessed
thyng than to loue. And there-
fore god and his aungelles, bes

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moſte

Introduction

moste blessed, as they that loue
all thynges.

Nothyng is moze wretched,
than to hate, by the whiche af-
fecte, the deuilles bee moste mi-
serable.

Trewe loue wrieth all a like:
where true loue reygneeth, noo
man seketh preferment, no man
breaketh from his well beloved,
accomptynge all suche thynges,
to be with hym selfe, whiche are
with his frende.

Loue contendeth not with his
dere brother, nor thynketh not,
that he doothe hym any iniurie
at any tyme, and therfore he nei-
ther remembreth displeasure, ne
enuyeth hym, because he loueth
hym: noo man reioyceth in the
myssfortunes of his frende, nei-
ther

to wysedome.

ther is greued at his prosperitee, but contrarywise, he togeth with them that reioyce, and wepeth with them that wepe, accordyng to the saying of the Apostell. And this dooeth he not fayntly, but with all his herte, for as muche as he esteemethe those thynges, whyche apperteyne to hym, whome he loueth, as his owne.

The moste sure, sounde, and true example of this maner of lyuynge are the actes of Christ, set before our eyes.

For the sonne of God came downe from heauen, to teache vs the right trade of liuing, not onely in woorde, but also by example of lyfe, that we might, our hartes being illuminate by

J. ii.

that

Introduction

that his clere soonne beame of
veritee discern the truthe of e-
uery thyng.

Fyrst he beyng exercised in all
kyndes of paciencie, what mos-
deracion of mynd dyd he shew,
not withstandyng his infinite
power and myght: and albeist
he was assaunted with so many
and greuous iniuries, yet neuer
gane he any euill worde agayn,
teachynge all onely the waye of
God, and abhoryng the con-
trary.

He suffered hym selfe to bee
bounde, whiche myght haue o-
uerturned the hole worlde with
a becke. How patiently suffered
he, his false accusers.

Finally, he so behaued hym
selfe, that no man mighte per-
ceyue,

to wpledome.

ceyue, he had any power, but
all onely to helpe other.

The kyng and lozde of all, by
whome the Father made this
wozrde, how lowely suffered he
hym selfe, to bee made equall
with the vilest soite of men, ha-
uynge nother hous for hym selfe,
nor sustenaunce for his beloued
ministers.

The maker and gouernor of
nature, was partaker, and felt
all the miseries of the same: he
hungred, he thyrsted, he was
weryed, and ofte dyd moune.
Why suffered he these infirmi-
ties, but only for our instructi-
on. So greatly loued he peate,
concorde, and charitee, that he
pursued noo synne, more than
pyrde, arrogancye, ambition,

Introduction

contencion, strifes, and pisyng
hatredes, whiche spring out of
the sayed pride, shewyng, that
there is nothyng, why a manne
shoulde take any thyng vppon
hym arrogantly, by reason of
these outwarde, or elles bodyly
gyftes, sayng they are comyng
and goyng not of our owne na
ture, neither are these thynges
deriued frome the inwarde po
wers of man, or of vertue, but
giuen and taken awaie by god:
because no man shuld auauce
hym selfe for suche gyftes, or
forgette frome whence they
come, neglectyng those menne,
for whose reliefe he receyued
them of God.

And to subdne the synne of
pride, and that no man shoulde
stand

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to wylsedome.

stande in his owne conceyte,
though he had been obedyent in
all pointes of religion, and fuls-
ly obserued the lawe of the gos-
pell: Christe saith these wor-
des: Whan ye haue doone all
that I haue commaunded you,
saie that ye are but vnpofita-
ble seruantes.

Howe great therfore is theyr
foolishnes, which gloze, as per-
fect Christians, preferring them-
selues, as concerning the obser-
uation of the law, before all o-
ther, wher as oft tymes, he whō
thou thynkest very naughty, in
comparison of thy selfe, is mu-
che richer in vertue than thou,
& destinate to saluation, whan
thou shalt be appoynted to eter-
nall myseryes.

I. iiii.

God

Introduction

God, that hath taken all iudgement of men from man, because the one is blynde and ignorant in the secretes of an others hert, reseruyng the knowledge of hertes only to hym self.

The outward thynges, which the eye of man onely beholderth, are but weake and vncertain tokens of the inwarde secretes.

Wherefore it is not lafull to giue full sentence of any mans vertue, vice, or disposition, because ye haue twise or thise ben in his company. ye can giue no sentence of him, though ye haue ben with him a hundred tymes. No, though ye haue ben of longest familiaritie together.

Very depe and darke are the
Denues

to wisedome.

denies of māns here, and what
mans sight is so quick to persee
thorough soo greate a myste of
darkenes.

And sayng, that god hath re-
deemed all mankynde, and that
with so greate a pryce from the
seruitude of the deuill, lette no
man be so bolde to contemne or
deceiue his owne soule, whiche
god so intylerly beloued, that he
shonke not, to giue his life ther
foze.

The lozde was crucified for
vs all, and for eche one of vs.

Thinke not, that thou canst
please god, if thou hatest hym,
whome god loueth. For he re-
quireth none other thankes,
but that we do loue and shewe
our selues frendly to our felow

I b

seruan-

Introduction

Servantes, as he beyng our lord
loued vs, whan we were leude
and naughty, and deserued mu-
che euill.

Here beganne he the mutuall
bonde of loue betwene manne
and man, and men towarde
god, that is to saie, here he laide
the fundacion of mans felicitie
and fynisheth the same in heuyn

This is the lyfe and grace of
Christ, wisdom exceeding man-
nes capacitee, agreyng in equi-
tee to theym, that haue vnder-
standyng, and alluryng all men
to goodnesse.

Let no man thynke hym selfe
a right christian, or to be in the
fauour of god, yf he hate any
person, seing that Christe hath
commended all men to our loue
and

to wysedome.

and frendshyp.

Be frendely to man, whan
god willeth the to fauour: yf he
be woorthy, loue hym for his
woorthynes: if he be vnwoorthy,
yet loue hym, beecaufe god is
woorthy to be obayed.

Neither fastynges, nor yet
great richesse bestowed among
pooze folkes make a man accep-
table to god. Only Charitee to
ward mā bringeth this to passe
as the apostle hath taughte vs.

Thou oughtest to loue every
man as thy naturall brother,
reioycyng of his prosperitee,
and sorowynge for his aduersi-
tee, beyng alwaie redy to helpe
hym to thy power.

Lette neyther nacion, citie,
nor kyngreds, let not profession,
state,

Introduction

state, ne condition of lpyngs,
let not wyt dimynishe this af-
fecte of loue: for there is one
father of all, God, whom thou
art taught of Christ, to call fa-
ther daily: which woll acknow-
lage the to be his chylde, if thou
in lyke maner knowlage all his
childzen to be thy brethern.

Be not ashamed, to take hym
for thy brother, whome Christe
disdayneth not to take for his
sonne.

God brought peace, concord,
and loue into the world: the deu-
yll, as mooste experte artificer,
intented partakinges, quarrels
ling, priuate profit, dissensions,
debate, and warre.

God, willyng our saluation,
sprynkeleth among vs bened-
lence

to wisdom.

lence : the deuill, willyng oure
distruction, soweth hatred and
enmitie.

Small substance encreaseth,
where concord reygneeth : by
disorde, great thynges are sca-
tered, and come to naught.

They that stude, to make
peace and concord betwene mā
and man, stablishyng the same,
with all their myght, shall bee
called the children of god : and
they that doo the contrary, the
children of the deuill, as Christe
hym selfe playnly testifieth.

The hyghest poynt, wherein a
man passeth the fiercenesse of
all wyld beasts, is battell, a
thyng more agreyng to beasts
vnrasonable, than to manne,
whiche is well declared by the
name

Introduction

name, that the latines haue geuen it.

Howe muche dooeth nature her selfe abhorre frome warre, which brought forth the man into this worlde, naked without armure, shapping hym to mekenes and lovely societee of lyfe?

God also abhorreth the same, which wol and comādeyth mutuall loue betweene man & man.

One of vs maye not warre with an other, n̄ hurte one the other, without greuous offence.

If thou suspect any man, to beare grudge or displeasure in his mynd towarde the, labour wth hand and fote, to reconcke and pacify hym, spare thou not in this behalf to prae to flatter and to bestowe thy goodes, so that

to wylsedome.

that thou mayst therby obteyne
the fauour of all men: For this
is the mooste readye and com-
pendious waie, to come to gods
dis fauour.

Thou shalte scorne no man,
remembryng, that what so euer
chanceth to one, maie happe to
an other. No, rather giue than-
kes to God, that he hath kepte
the frome suche daunger, and
praise partly, that no lyke thyng
maie fortune to the, partly for
remedy vnto hym that is thus
afflicted, or at the least that god
wyl giue him grace, to take
it thankefully, and helpe hym,
yf thy power wyl extend thereto.

It is a token of a dogged heart
to reioyce in an other mans
misfores

Introduction
misfortune, and not to pittle the
common course of nature.

See medecyfull to man, and
God wol haue mercy vpon the.
The fortune and chance, that
foloweth mankynd, is common
to every man, thretnyng daily
all men, and hangyng ouer eu-
ery mans head.

Thynke it not possible, that
thou canst doo any thyng more
agreyng to this loue, dewe vnto
to manne, than yf thou byng
theym to the greattest good of
this worlde, Vertue.

Agayn, thou canste dooe no
thyng more repugnant to loue,
than to byng any man to euill
counsaile, example, or other
wise vnto synne.

The chyetest and happiest of
all

to wylsedome.

all other thynges, is for a man
to loue, yea although he be not
loued ageine, yet that not with-
standyng to be loued, is the swe-
test and the surest thyng.

No trefure is of so great cer-
taine, as perfecte loue and as-
mitie, no garde so stronge, as
faithfull frendes.

He taketh the son out of the
world that taketh loue fro life.

Trewe loue, sure and stable
friendshyp resteth in theym only
that be good and vertuous, as
monge whome, loue lightly in-
creaseeth.

Euyll men are so farre from
louyng the good, that they can
not one loue an other.

The reddest waie to be loued,
is fyrst to loue. For loue is al-
lured

Introduction

lured by nothyng so muche as
by loue.

Loue is gotten also by Vertue, whiche of her selfe is so amiable, that ofte tymes she inuiteth, and in maner constraينeth men to loue her, whiche neuer knewe her.

Loue is also allured by tokens of vertue, as by demure softnesse, by comely shamesfastnesse, by humanitie, by gentill and fayre speecche, specially if thou neyther saye ne dooe any thyng, that sauereth of arrogancy, insolency, or malopert vncleynesse. Let all thy actes be swete, soft, gentill, and pure.

The venome of loue and amytie is, to loue thy frende so, that thou yeldest vpon occasi-
on

to wysedome.

on to hate hym, or soo to take
hym thy frende, that thou thynk
kest he maie be thyne enemy.

This saying is godly, I hate
as one redy to loue.

Let no remembraunce of dis-
pleasure be, where loue is, no-
ther thynk, that he, whom thou
takest for thy frende, can be thy
emie, for els shall thy loue be
verie weake and brickle.

In frendeshyp muste be suche
faith, constancy, and simplicitie
that in no wyse thou haue any
suspicion in thy frende, or gyue
care vnto theym that suspecte
hym, or shall euill report hym.

Lyfe is noo lyfe, to suche as
lyue in suspicion or feare, but
rather suche lyfe is a continu-
all death.

Introduction

Be not inquisitiue, howe oð
sher men liue: for thei that passe
to muche of other mens affay-
res, oft tymes loke vpon theyr
owne busynesse but sclenderly.
It is a poynt of great folly, wel
to knowe other men, and not
to knowe thy selfe.

Of this thyng rise many pry-
uy grudges, and suche as vse
these thynges, be most cōmonly
they, whiche can spy a smalle
mote in an other mans eye, and
not see a greate beame in theyr
owne. It is great foolyshnes,
to know other men so well, and
to know them self neuer a dele.
Thou mayst not alonely loue
men, but also reuerence suche
as becommeth the, honestly be-
haupng thy selfe amonge them,
wherin

to wylledome.

wherein consisteth the office and
duetie of our hole lyfe. To the
better accomplishment wherof,
thy part is, diligently to mark,
wherz, whan, and with whom
thou doest or spekest any thing.

Whan thou arte in presence
of men, so order all the partes
of thy body, and in speciall thy
eyes and countenance, that there
may be no token of disdainne or
contempt perceiued.

Vse no wanton gesture, but
let quietnes and pleasant seren-
nity, tokens of a quiete and
clere mynde, alwaies temper thy
countenance.

The fayre and most favoura-
ble couerture of mans face, is
modesty and shamefastnes, whic-
he so sette forth mans counte-

..B iii. nance

Introduction

grance, that without the same,
it semeth a thyng veray defor-
med and detestable.

All hope of recouery is paste
in hym, whiche now is no more
ashamed of euill doyng.

Shewe not to moche seueri-
tee oꝝ geymnesse in thy counte-
naunce. For therby men conie-
cture, the mynd to be cruell and
vnruly.

Laugh not to ofte, noꝝ out of
mesure, laugh not to loude, noꝝ
that thy body shake withal, lest
thou be mockt & laught to scorn
for suche thy foolishe laughter.

Ther mai be a cause of laugh-
ter, but there can be no cause of
scornefull laughter.

To scorne good thynges is
wickednesse, to moche euill, cru-
eltye

I me mythy wnder

to wylledome.

estle, and to lest at other meane
things great folyshnes: to scorn
good men, wychednesse, leude
men cruelnesse, familiarly ac-
quainted, immanitee, vnknow-
wen men, madnes: to be shorte,
a manne to scoorne a man in his
manitee.

Let thy eyes be quiet and ste-
dy, playe not with thy fyngers
as iuglers vse to doo.

Acustom not thy self to strke
for oft times after a syllyp solo-
weth a blow, and from blowes
men com to clubbes & swordes.

Giue only good men true and
right honour, whiche commeth
from the reuerence of the mind.
Honour suche as bee in office
and auctoritie, and bee obedis-
ent vnto theym, although they

Introduction

commande greuous and payn-
full thynges, for god wylleth it
so to be, for a publike quietnes.

Geue place vnto ryche men,
lesse they stered to angre, hurte
bothe the & other good men to,

Arise vnto age, and reuerence
it, as in whome consisteth ofte
tymes great experience, & know-
lage of godly luyng and wor-
dely policie.

Be not onely euen with them
that honour the, but according
to the apostels pcept, puent
theim whan thou mayst.

It is an argument of greate
rudenesse, not to salutz hym;
that saluteth the, a great poynt
of barbarousnes, not to wishe
wel ageine to him, that wissheth
well to the.

Howe

to wylsedome.

Howe smalle thynges, and of
howe light cost are salutation,
fayre speeche, gentylnes, reue-
rence. And yet how great frend
shyp engender they, yf they be
blessed. what amittes do they dis-
solue, if ye omit them?

What peruerse ignorance is
it, not to reconcile and gette a-
geyne the good wyll of many,
whan ye maye haue it with so
small a trifle.

The more gentylman, and the
better a man is brought vp, the
more lowly and curteisly he be-
haueth him selfe: the more vils-
layne, the more disdeynfull and
fierc. Sometime these vices com-
of dulnesse and lacke of know-
lage, and for this cause, good
lernyng is called humanitee.

Introduction

If thou salute, and be not saluted ageyne, ascribe it to negligence rather thā to contempt

If thou be spoken to vnmanerly, attribute it to lacke of good manners, or to nature, and not to malice or hatred, be not soolyghte, to bee moued with the breathe of a mans mouth.

By suche and other lyke holysom interpretations thou shalt leade an holy and pleasant lyfe, for so shalt thou loue every mā, and not thynke thy selfe offended or hurt of any persone. It is an olde prouerbe, **Ut verax ne suspicax**, that thou be true, be not suspicious: these wordes may be new, the sentence is old, **Ut quietus ne suspicax**, that thou be quiet, be not suspicious.

Lohc

to wisdom.

Take that thou shewe not thy
selfe to contemne any man in
countenance, in gesture, word, or
dede. If thou being of low de-
gree, dispise suche as be thy su-
perious, howe shall thy inferi-
ours obey the?

If thou be the greater, thou
by thy proude contemnyng of
hym, tournest thyne inferiours
hert from the.

Contempte is a thyng intol-
erable, for as much as no man
can thinke him self so vyle, that
he ought to be dyspyled.

Many labour, to deliuer them-
selues from contempte, but mo-
st study to be reuenged therof.

There is no mā so great, but
fortune may drue hym to nede
the healpe of the poorest, and
seeke.

Introduction

Seeke succour of the symplest.

Besides all this, there is no man, whome god is content to take for his son, that can sublylly bee contemned, excepte thou also in hym contemne goddis iudgement.

Use no doggyshe cloquence, take not prayse of cunnyng by contumelious speche agaynst thy brother, as touching whose reproche, better it were for the to be tounge tyed.

Oft tymes men vnknowne & dispised, are after founde worthy muche reuerence.

Of speche and cōmunication.

GOD gaue man a tounge to be an instrument, to set forwarde, keepe and p[re]s[er]ue

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to wysedome.

preserue the societee of mannes
lyfe, for the mayntenance wher
of, nature bindeth man to man

This tounge is cause of many
comoditees, if thou vse it well,
cause of many myschiefes, yf
thou misvse it. Therfore James
the Apostle doth resemble it ve-
raile well to the sterne of a shyp.
Counge must bee bzideled and
kept in, that she neyther hurte
her selfe, nor any other.

Synne is wrought by no ins-
trument so easily, ne so oft, as
by the tounge.

Thou shalt not rayle, curse,
ne hurte any man: thou shalt
save nothyng, either to the losse
of his goodes or good name.

Thou shalt not dishonestly,
proudely, or malopertely rage
against

Introduction

agaynst anye man, thou shalt
unmoderately inuey against no
man, although thou be thereto
prouoked, for so doyng, thou
shalt more hurte thy selfe before
god, and men of wisdom, than
him, against whom thou ralest.

To giue one euill word for an
other, is as muche as to wype
awaie one hurt with an other.

To threatten, is a poynte of
naughty packes, of dwellers on
the other syde of the water. Be
not of so weake a mynde, of so
tender an hert, that a few wo-
rdes be able to wounde the.

Be not to curiouse, in repre-
hending other men, but rather
labour, that they may not fynd
in the any thyng reprobable.

And if thou chance, to rebuke
any

to wisedome.

any persone worthy, yet vse
no crueltie in thy wordes, but
myngle thy sharpe checks with
som myld cōmunication, that if
thou make any wounde, it may
be swaged therby, but ever tak-
ing hede, that the fruite of re-
prehension be not lost, whiles
that thou studiest ouermuche to
mitigate the matter.

Beware thou flyde not into
flatterye.

Assentation is a foule vice, &
bringeth the laier to dishonesty,
and the heret to great hurte.

Thinke nothing so precious,
that thou oughteste for it, to
swerue from ryght and truthe.

Let neyther ryches ne frends-
hyp, neither intreatie, ne thre-
teynings, let no feare of death
obteine

Introduction

obteyne this of the,

Thus becomyng, thou shalt be
regarded and trusted, all thy
sayynges shall bee as gospelles;
yf thou do contrary wise, thou
shalt nothing bee esteemed, ne
thought woorthy to be heard.

Let thy communicacion bee so
be civile, gentyll, and nothing
rough, rusticall, or rude, nor yet
ever over curiouse, lest he shuld
haue nede of an interpretour,
that wolde vnderstand the, vse
no contumelious nor obstinate
langage, vse not to flatter with
nice and minced wordes.

There is a certayne meane,
whiche neither leeseeth his owne
dignitie, nor taketh awaye an
other mans.

Wanton vncleannes, is as
well

Will on way to the

... of ...

to wylledome.

well to be refused for our talke,
as is popson in our meate.

Be not hasty, when thou spe-
kest, let not thy toung go before
thy wpt, make no answer be-
fore thou perfectly vnderstan-
dest, what the matter meaneth.

This sayng, What so euer
first cometh to the tonges ende,
whiche Cicero spake vnto Ti-
tus of Athenes, ought selde or
neuer to be admitted, for as mu-
che as nothing ought to be spo-
ken among frendes, wherby a-
misse myght be appeired.

Howe foule, how perillous a
thing is, Lingua quo vadis?
Toung whether goest thou?

Christe our lord, knowyng
howe many and diuers mische-
fes sprange of bayne commu-
nicat

I

nica

as I mth in m

Introduction

misacion, as quarellynge, discordes, & pyuile hatredes, to the entent he wold, that men shuld be circumspecte in theire speches, thersued all men, that they haue to make a counte of euey ydel word at the daie of iudgement.

Therefore the prophete sayth, Set thou a watch vnto my mouth, and a doore before my lips.

Be not to busy in talkyng, or so full of wordes: haue not all thy comunicacion alone. There is a certayn ordre and course in talkyng, although thou comun with mooste vnlearned and vilest persones. And yet drawe not thy wordes soo, that thou mayst seme to harken to thy self, and to dooe so, because euey worde that cometh from the,
Somety

to hissed oute. ¶

Cometh aroſe

It is more better for thee, amonge wyſe men, to harken than to ſpeake: yet ſomtyme it is no leſſe faute, for a man to holde his peace, than it is at another tyme to ſpeake, whan it behoueth hym not.

There is noo pleaſure to be compared to the communicati- on of a man, that is wyſe and well lerned.

Be neuer to inquisitiue, for it is peynfull, and cauſeth hatred. Thou knoweſt, what Horace ſaieth, Elchue a bniſy demaunders, for the ſame is commonly a babbler.

Be not contentious or obſti- nate in reſonyng, but whā thou hereſt truthe, reuerence it with

A ii

ſilence

Introduction of

silence, and aryle vpon therat, as
to a diuine and godly thyng.

If thou here no suche thyng,
yet take it frendely, and cha-
namely, if ther be nothing said,
wherby honestee, matters, and
good luyng may be hyndred.

Contention is nought wroth,
where is no hope of amendment.

Men can hardly beare aro-
gancy, pryde, or disdaynful an-
ctoziitee, no not in men of great
power, and all prayse worthy.

Bagge not in woordes, but
shewe in dede, what thy coun-
nyng is, think not other men de-
lyted in all thyng, that thou ta-
kest plesure of in thy talke.

Beware alwayes, that thou
do nothing, that may disquiete
the, excepte it be closely kepte.

How

to wylde dome.

Howe be it, if by chaunce thou
hane done any suche thyng, di-
sclose it to no man, oz at the lest
if thou doo vnder it, take good
hede to whome.

¶ When thou committest any
thyng of counsaile to thy frend
whiche thou woldest haue secret
ly kept, beware thou vse therein
no maner of bording, least he
at sometyme hauing a mynd to
tesse, as thou diddest reuele and
open the same.

¶ Kepe the secreete counsaile co-
mpted vnto the more warely,
than the money that is commit-
ted vnto thy custodie.

¶ Nothyng shoulde be safe and
sure in mannes lyfe, if secreete
counsell should want faith.

¶ If thou promyse any thyng,

Introduction

perfourme the same; although
it be verie harde and daunge-
rous, and though it were but
for this only cause, to discharge
thy faith and promise.

If any thyng be promised the
exact it not, being alwey streng-
ter in iudgement to thy self, than
to other men.

Thou must consider, that we
haue wytte, reason, and iudge-
ment, thinke not, that thou canst
persuade them, to take euill de-
des, for thynges well don, or to
be deceiued by thyngs counter-
fayted, cloked, or coloured, whi-
che at length be wo:re theim sel-
ues, and the more craftiler thei
were hyd, the more foule and
hatefull they are.

Truely a mans mynd ariseth
soze

to wyle dome.

foze agaynst thole thyngs, whet
with he hath been deceiued.

Therfoze it is better, that all
thynges be open, plapn, vncloz
hed, and simple.

Foz although Veritee comes
tymes at the fyrste displeaseth,
yet at the length it is very ami-
able and louely accepted.

The truth mai wel be peined,
it wil not be oppressed. It may
be blamed, it wil not be shamed.

As the profit gotten by lying,
is nothyng sound nor durable,
euen so the damage that comes
meth by truthe tellyng, hyndes
reth not long.

Absteyne from lying, as from
a comon rot. Foz there is no vi-
ler thyng in man, whiche ther-
by separateth hym selfe frome

¶ iii

god.

Introduction

god, and becometh the dyuels
bondman. And come the lye out
early or late. Shamefull igno-
minie is sure the lyers part.

What is counted moze viler
what worse than a lye? If we
knowe the for a lye, noo man
will beleue the, although thou
speakest neuer so truely.

Contrarywyle, if thou be
true of worde, thy becke shalbe
better beleued, than other mens
holy othes and great sweryng.

If thou speakest nothyng re-
pugnant, and if thy wordes a-
gree one with an nother, thou
greatly nedest neyther force of
memory, nor any other art, but
alwaies to saie that thou thin-
kest truthe.

Truthe euer consenteth to
truthe,

to wisdom.

truth, falsehood neither with
truth, nor yet with falsehood.

But if thou wilt thyne opi-
nion to be true, beleue nothyng
lightly, but thynges approued,
or els thynges that haue greate
lykelyhod of veritee.

He is in miserie, and very mi-
serable, whiche hath so intan-
gled hym selfe, that he can not
be loosed, but by a leasynge.

Accustome not thy self in swe-
aryng. For the wise man saith,
That he, which sweareth muche,
is replenished with wickednes,
and the plage of vengeance shall
not be long frome his house.

Christe in his gospel vtterly
forbyddeth vs swearyng, and
teachyng vs to affirme all that
truth is, with yea yea, & to deny

A. v

all

Introduction

all that fals is with, nay nay.

Our reuerence to god ought
to bee greate, we ought not so
calle hym to wyrmesse in euery
place for euery trifle.

No, we ought to call hym to
recozde neuer, but agaynst our
willes, and whan we are com-
pelled.

He that sweareth in serious
mattices, wyll also sweare in
boord for his pleasure. And he
that woll sweare for a test, will
not styche for an othe, whan
he lyeth.

They that beleue the, woll as
well trust the without an othe,
as with all thy swearyng, and
they that woll not beleue the,
the more thou swerest, the more
they mistrust the.

How

to wylledome.

How men ought to be vsed.

There is a certayne difference to be had, betwene man and man. For some of them be of household, some only of acquaintance, and some be strangers vnknewen.

I calle them of household, that be of hye, or of affinitie, or with whom we lyue together in one familye.

Thou must loue all men, and soo behaue thy selfe towards them, that euen they, whome thou knowest not, may perceiue, the to be a frend vniuersally to all mankynde, and to will and wishe well vnto all men.

And yet thou shalte not, as a white lyne vpon a white stone,
shewe

Introduction

Shewe thy selfe a lyke to wardes
all men : but som thou shalt ad-
myt to counsell, to some be obe-
dient, and some thou shalt re-
uerence, and to some thou shalt
render thanks, if thou have re-
ceiued any benefit at theyr han-
des, forgetting not those, whose
diligence and faithfull seruice,
thou hast vsed to thy commo-
ditee or profite.

Where as a mans good will
is to be taken and reputed for
the deede, there he seemeth to be
serue not moche lesse thanke,
whiche endeuoureth hym selfe
to dōo pleasure, than he that
hath doone in dede.

And he that hath vsed a mans
frende thyp or labour after this
maner, is no lesse bounde to re-
com:

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to witte doun.

conspence hym, thanke he had
borowed money of him, thanke
hym no lesse thanke woorthy;
whiche hath to his power, with
sincere herte, bestowed his las
boure, that he that lendeth this
money. Thanke him I saie; for
much more thanke woorthy;
as is the bodye dearer to a man
thā his money, or any outward
thyng.

Tary not, while thy familie
friend open his povertie and ne-
cessities to the, but harken ra-
ther, and smelle theyn out thy
selfe, helping him of thy owne
accoorde, tary not, but arise and
meete a ryghtuous petycion in
the teethe, that thou be entrea-
ted before thou be ased.

Thou shalt not only loue thy
paren-

Introduction

parentes, but also honoure them
next vnto god, and shalt be obe-
dient vnto their comādamen-
tes, euen as at Goddis owne
byddyng, throughe perswasyn,
that they bee in goddis stude
vnto the here in earthe, and
that noo man loueth the more
intierly, nor more regardeth thy
wealthe.

Next vnto these be scholera-
sters, byngers vp of chyldren,
tutours, fynally all such as
haue taught the any good ma-
ners, whiche ar of so great va-
lue, that man can haue nothing
more precious.

Loue these menne, and haue
theim in reuerence as thy next
parentes, and lowly obey them,
countynge, what so euer that do,
that

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to wyfedom:

that they doo it not for theyr
owne comoditee, but for thyne.
And ſeing the matier is ſo, thou
ſhouldeſt make ſclender recom-
pence, yf for ſuche kyndeneſſe,
thou woldeſt obſtinately diſo-
beie theim.

Thynk nat, but he loueth the
tenderly, that reprehendeth the
frendly: he ſeldom hurteth, that
reproueth the, although he be
thy ennemy, for if he ſaie truth,
he ſheweth the, in what thou
oughteſt to reſourme thy ſelfe,
yf he laie falſe thynges againſt
the, he teacheth the, what thou
maieſt eſchue: ſo that other he
maketh the better, or at the leſt
more circumspecte.

Perche fiſt the maners, and
addicions of them, whom thou
doeſt

Introduction

bookes purpose to make the
militares, and enquire, how they
haue ordered them selues with
their other frendes, lest it may
after repent the of such acquai-
tance.

Refuse the acqneyntaunce of
hym, whose familiaritee thou
seest honest men to eschewe.

Also thou theym, whom thou
perceyuest to loue thy goodes
better than thy selfe, as smale
scaldes, or such, by whose con-
uersacion thou mayest euen
waxe worse, or falle into dan-
ger and perill.

Whonne all such, as can not
suffre they frendes to haue bet-
ter fortune thanne they haue.
Chose no such frendes, as shal
sell passe to lesse of thy lyfe, as
booke

to wysedome.

boorde at such thynges, as thou
woldest haue kepte secreete, but
moſte of all, auoyde them, that
for a thyng of naught, woll be
at vtter defraunce with their beſt
freende; retrengynge them ſelfe-
moze vpon ſuche, as they haue
loued befoze, than vpon thoſe,
whom they alwaies hated: bar-
barouſely perſwadynge them
ſelf, the iniurie done of a frend,
leſſe to be forborne, than the in-
iurie done of their enmy, wher-
in they playnely declare, that
they neuer loued: For yf they
had, they woulde not ſo ſoone
haue ben offended. It were bet-
ter to haue ſuche perſones for
enemies, than for frendes.

Be ſlow in receiuing a frend,
& be conſtaunt in reteynnyng hym.

¶

¶ Thoſe

Introduction

Those a frende, that will not
onely please the, but also profit
the. Auoyde hym, that speaketh
all for fauor: and embrace thou
hym, that will truly and plain-
ly admonyſhe the of thy faute.

If thou take delite, to heare
them that flatter the, thou ſhalt
neuer here the trouthe.

Among the wild beaſtes, there
is none more pernicious than
enuy: among the tame, none ſo
hurtfull as flattery.

As wiſedome and vertue bee
muche woozthy all mens loue,
ſo is aſſentacion to bee curſed,
hated, abhorred, whiche letteth
vs to come to the ſaied vertue
and wiſedome, by reaſon it per-
ſuadeth, that we haue now al-
redy obteyned it.

¶ Hoys

to wysedome.

Forouer plain admonitiō doth
not a litle profit, which brygeth
a mā to vertu, by techyng hym,
what remaineth yet behind, and
how it must be brought to passe.

If it greue thz, to be reproued,
do nothyng reproche worthe.

He is in a veraiue myserable
case, that nedynge a frende to
warne hym, hath none.

Flie from the company of e-
uill men, as from men infected
with the pestilence. For conta-
gion is to be feared no lesse at
the one, then at the other: Ex-
cept thou thynk thy self able to
brynge them to goodnesse.

And yet thou muste not truste
thy self herein to muche, still re-
membryng, that as our nature of
it selfe is prone to vice, that so

¶ li the

Introduction

the gate and passage to Vertue
is verie high, and with much
travaille and difficultee finished

Also serche, of what degree
and condition thou arte, what
place fortune hath sette the in:
and thynke, what so ever estate
thou be in, no mo thynges be le-
full for the, than for other men.

No, the more custom maketh
lesfull, the lesse let lust longe for,
luste staied by moderacion.

Be gentill to thy inferiours,
lowly to thy betters, easy and
tractable to thy peres and com-
panyons.

But yet so, that thou bee al-
waies, hard, stiffe, and inextor-
pable to theym, that intice the to
vice.

Disdayne not, to be contem-
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to wylsedome.

ned of thy superiours, but thinke
that thing, to come by course of
fortune, rather than by the fault
of the man.

If any thyng be done vnto
the of thy inferiour, whiche dis-
pleaseth the, thinke it not forth-
with, to be done of contumely,
but rather of a certayne liber-
tie: rekenyng also, that thou
art veray delicate and impac-
ient, if thou count smalle tick-
linges, great woundes. Thou
muste not suppose thy selfe a
man, and other men beastes,
and that it is not lesul for them
so muche as to speake.

Thou art a man, lyue vnder
lyke lawe, as other men do.

And if thou haue more wises-
dome, or be a better liuer, than

D iii

other

Introduction

other men be, shew thy selfe fa-
uourable vnto them, as to man
vblearned and weake. Pardon
not vice in thy self, whom wile
dome and vertue hathe soo en-
strengthened.

(A) If thou excelle not in vertue,
why requirest thou to be better
esteemed than an other? if thou
passe other, why moderate
thou thyn affections no better,
than the cōmon sort of people.

It is better to take wronge,
than to doo wrong, better to be
deceiued, than to deceiue, why
che thyng naturall wysedome
taughte many, as Socrates,
Plato, Aristoteles, Cicero, Se-
necca, and suche other.

Remember, it is a point of hu-
main imbecillitie, to be deceiued
and

to wylledome.

and wander in blyndnesse. Let
not therfore other mens offen-
ces, and chiefly such as be done
against thy selfe, ouermuche of-
fende the.

It is a token of a gentill and
noble hert, to forgyue of a cru-
ell, fierce, vnnaturall, and vile
stomacke, to retayne anger,
whiche thyng euen very nature
sheweth in dombe beastes.

And sayng god is redy to doo
nothyng more dft, or more glad-
ly, than to forgyue, who is soo
mad to deny, but that the same
thyng is both moste godly and
most excellent, by whiche we so
moche resemble the nature of
that highe and mightie god.

Deale thou with other mē, as
thou woldest Christ shuld deale
with

¶ liii

with

Introduction

with the.

And treuely, it is meete, that thou graunt lyke forgyuenesse to thy neyghbour, as thou needest at goddis hande, either for the same, or other lyke offences.

There is no prayer more acceptable, or of more efficacy before god, than that his sonne Iesus Christe, our lord hath taught vs, whiche is therfore named, Oure lordes prayer: Now, thou canst not saie that prayer with a pure mynde, except thou bitterly, and with all thy herte, forgyue thy brother, what so euer thou woldst god to forgiue the. A great faute is forgiven vs, vnder this condition, that wee forgyue a lyght offence.

What

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What so euer one man offendeth an other in, it is nothing; in comparison of that, wherein we all offende god every houre: whiche is to be esteemed & wailed euen so muche the greivouiser, as god is great & higher than man.

If thou bee discontent with any man; folowe the counsaile of the Apostles saying: Lette not the Sonne go downe vppon thy wrothe. When thou goest to bedde, cast out of thy mynd, all debate, all angre, all displeasures, all despyes and pensiueneſſe; that thy mynde being quiete and settled, thou mayest adressede thy selfe to quiete slepe.

Lette hym, whom thou hast ones forgiven, perceiue by some token that thou hast forgiven

M v

hym

Introduction

B hym vnfeignedly, that both he
maie see, thou haste forgotten
iniuries, passe, and fynde the
frendly where thou maist helpe
or doo hym pleasure.

Beware whan thou arte mo-
ued, that thou auenge not thine
owne quarel, either by thy self,
or any other person. For thou
haste none auctoritie ouer an
other mans seruant, moche lesse
in thy felow seruant. Thou art
iniurious to thy loide, if thou
leane not the correction of thy
felowe vnto hym.

God is lord ouer al men, we be
all his seruantes, be thou con-
sent to haue complained to him
yea, complain not at all: for the
eye of god seeth all thyng, and
as scripture testifieth, he knoweth

to wisdom.

with bothe hym that doothe the
wrong, and hym that suffereth
it. Therfore geueth he this com-
mandement, Leave the reuenge-
ment of thyne enemies to me,
and I will se them payed. For
seyng the iniurye is in the hart,
and not in the deede, onely god
knoweth, what thy hart was,
and what belongeth thereto.

It behoueth the, not onely to
loue thy selfe, but also to shewe
thy self worthy to be had in re-
uerence, so that thou mayest bee
ashamed of thy self whan thou
goest about to do any thyng vn-
godly, wickedly, filthy, impu-
dently, foolishly.

We oft take that for an iniury,
whiche in very dede is none,
folowynge in suche wyle oure
parci;

Introduction

partiall affections, that we can
by no meanes ritely examyn the
trathe of matters, but are dy-
uen to geue suche sentence and
iudgement, as they will.

What a mans behauiour ought
to be towards him self.

Esteeme and beleue more
the iugment of thyn own
conscience, than the glori-
ouse repozte of the multitude,
whiche commonly is both rude
and ignozant, and vnadulced-
ly both approueth and condem-
neth thynges vnknown.

A troublesom conscience tur-
menteth the mynde, a quiet con-
science is high felicitie passyng
al wooldy treasures and dignitie
This

to wysedome.

This is it, that god promys-
seth in the gospel vnto his wel-
beloued children that they shall
receyue, euen in this lyfe, much
more pleasure, than they haue
forsaken for his sake.

Fame shall neither profite the
wicked person, ne infamy hurt
the good. What profite shalte
thou haue more of thy greatte
fame, whan thou arte ones de-
parted hense, than the preyed
picture of Apelles, or the horse
that hathe the victorie in O-
lympia?

The saied fame littell profy-
teth any man in his lyfe tyme, if
that he knowe it not, and yf he
knowe it, what profite I prae
you, byngeth it? a wyle man
will despise it, and it causeth
fooles

Introduction

fooles more to embrace folly.

The witnessse of Conscience
is true, sound, and permanent,
and shall be of great auctority,
whan God shall syt in that his
dyledfull iugement, and is a wal
stresse of gret gouernance, euen
in this life. This conscience is,
as the poete featly nameth it, a
brazon wal to stand betwixt vs
and all dangers of this world,
neither is there any thyng soo
terrible, that can shake hym,
whom this wall defendeth, be-
ing coupled and knyt vnto god
with herte and mynde, puttyng
his trust in him only, knowyng
that he hath taken the peculyar
charge of hym, to whome all
thynges obeie.

It is greates shame for the, to
be

to wisdom.

be better known of other men,
than of thy selfe.

Is it not enough for the, to be
known of thy self and of god?

They that cast awaie the re-
garde of god, and lye still with
out feare in synfulness, are twise
to be condemned: because they
regarde neyther god nor man.

All such are iniurious to theyr
owne conscience, deriding and
deluding the same, as though
they hadde therfore dispised the
same of the worlde, bycause
they wold the more frely frame
and fascione theym selfe vnto
their owne conscience, whiche
nowe rounneth at large in syn-
fulness, because it is not bredled
with feare.

He loueth him selfe, that wisth
all

Introduction

all his endeavour and fervent
prayer, desyeth of god, that
houselife to garnyshe the
mynde, the moste excellent part
of man, with her true and na-
turall ornaments, that is to
wite, with Religion & godlines.

He loveth not hym selfe, whi-
che setteth his mynde, vpon
richesse, honours, & worldly plea-
sures, or any other bodily thing:
for so muche as the moste pre-
cious part of man, is the mynde.

Neither loveth he hym selfe,
whiche for lacke of knowlage
of his owne misery, deceyveth
hym selfe, or suffereth other to
deceiue hym: being glad as be-
uyng those giftes, whereof in
very dede, he hath none at all.

Suche love in a man is not
to be

Sapience. 26

that ye maie bee with wyne ex-
cessiue chawffed.

Elechery, wyne, and facietee **Oleas**
consumeth all wisedome.

The drunken man conformeth **August**
deth nature, loseth bothe grace
and honour, and runneth head-
ling into euerlasting damnatio.

Wyne inordinately taken, **Boetio**
troubleth mans reason, maketh
dull vnderstandyng, infeebleth
remembraunce, sendeth in forget-
fulnes, poureth in errours, and
dryngeth forth the sluggishnesse.

Discorde.

Every realme diuided with **Chrysos**
in it selfe shall be made des-
solate: and every citie and **in Pa**
house diuided by mutuall con-
tencion, shall not longe stande.

Bancket of

eccl. ¶ In this thynges my spirit is well pleased, whyche bee also comended before god and man, the good concorde of brethren, the loue of neyghbours, also man and wyfe of one consente and agreement.

regoz. ¶ If they, whyche make peace, bee called the chyldren of god, without dout the disturbers of peace be the children of Satan.

Cullins. ¶ They that sustein one parte of the people, & neglecte the other parte, they bynge into the cite a thyng very peryllous, that is to saye, sedicion and discorde.

Dalust. ¶ With concord small thynges growe to be great, with discorde the mooste greauest thynges be brought vnto nothyng.

¶ Warre is sone made, but it

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is not so shortly discusstid, for he
is not sure to fynylthe it, that
fyrste toke in hande to begyn it.

Dignitce.

HE is honorable, a greate
estate, and a noble man,
whiche dysdaynethe to
serue, or be subiect to vices.

If thou wilt esteeme a man
truely, and knowe what he is,
beholde hym naked, and lette
hym late asyde possessions, au-
thoritee, and other fables of
fortune: fynally, lette hym
putte of his body, and beholde
thou in his soule, what he is
of hym selfe, and what he
hath of other, whiche is not his
owne.

Basket of

Dolour.

aloum. **L**ike as a mothe in a garment, and a wourme in a tree, so heynesse hurtethe the hert of a man.

Dem. **I**n heynesse it is to be foreseene & prouided, that nothyng bee dooen desperately, nothyng fearfully, nothyng wretchedly, or any thyng foolishly.

se. Dul **T**here is no sorow, but that
tius. + length of tyme shall mynische it,
and make it more easy.

Doctrine.

aloum. **L**ike as fayre legges bee in wayne to a cripple, so vnseemely is doctrine in the mouthes of fooles.

Belasi. **D**octrine is of suche pynful
sanc

Sapience. 38

launce, that in good men it is
the armour of vertue, to persos-
nes corrupted, a spurre to dooe
mischiefe.

Thyke as wolfe taketh some **Seneca**
colours with one only dieping,
som not without often steppng
and boylng, so som doct rines
ones appprehended be forthwith
shewed, some other except they
bee depely receyued, and longe
tyme settled, coloureth not the
mynde, but onely toucheth it,
and that whiche is promysed, it
nothyng perfozmeth.

Doctrine is an ornament to **Demo**
men being fortunate, to men in-
fortunate a refuge and succour

No man may profite in hea- **Ambrosius**
ryng so muche, but whyles he li-
ueth he shall have neede to bee
D iii taught

Banket of

taught.

ullius. ¶ A toyne speide oz a wyfte bes
yng neuer soo fertile, without
it be exercysed, maye neuer be
fruitfull.

eneca. ¶ Phylosophie is not a com-
mune warhemanshype, oz made
for to bragge with. It is not in
wordes but in matter: ne it is
gyuen onely to passe the tyme
pleasantly, but it setteth the
mynd in good frame, the lyfe in
good order, it ruleth our actes,
& sheweth what is to be don,
and what to be vndoone, she
setteth at our steer, and among
the vncertaine scourges, she or-
dereth the ryght course of our
passage, withoute hir no man
is in suretie.

dem. ¶ Men beleue better their eyes
than

than they eares.

It is a longe waye to go by rules and preceptes, the way by example is shorte and commodious.

We teache our chyl dren liberal sciences, not because those sciences may geue any vertue, but because they make the mind apte to receiue it.

Disimulation.

So we wyll bee to them that haue dowble hertes, mischeuous toun ges, ylle do yng handes, and to the yll li uer, that entreteth into the world by two sundry wayes.

I hate those men, whyche in their actes be fooles, and in their wordes philosophers.

A lill

Dete

Banket of

Diete.

cleff.

In many meates is occa-
sion of syknes, and gres-
dy fedynge shall approach
vnto cholere.

lenus

To hym whiche is fallen to
a distemperance in heate or cold
it is expedient to geue thynges
of contrary qualitees.

If thou wylte preserve the
temperature, whiche is in thy
body, to a moyste nature, geue
thynges moyst, to a dry nature,
dry thynges, if thou wilt alter
the temperature, geue euer the
contrary.

Tye maie not onely remembre,
that contrary thynges bee hea-
led by theyr contrary, but also
in every contrary ye must cons-
py

Under the quantitie.

Whan sykkenesse is in his Hypo-
force, than the most spare diete crates.
is to be vled.

The preseruation of helthe Hypo-
begynneth with labour, whiche crates et
meate and drynke ouertaketh, lenus.
than slepe ensueth, than Venus
folowethe, but ethe of them in
a measure.

Uncleane bodyes, and they
whych of superfluouse humors
be not welle purged, the more
pe nourish theym, the more dooe
pe hynder theim.

Stomackes in wynter and Hypo-
spring tyme be hottest, and slepe crates.
than is longest. Wherefoze in
those tymes, meate shoulde be
taken, in greatest abundaunce.

Todaynely and very muche

¶

to

Banket of

to euacuate or to fylle, to make
hotte or to coole, nor any other
wyse to remoue the state of the
body, is verie dangerous, for
to muche of any thyng is enne-
my to nature.

Ease.

Galenus

Muche ease and defaulte
of competente labour,
maketh heate feble, whi-
che shoulde resolue and make
thynne that whyche oughte to
bee purged.

¶ They that liue in muche ease
do gather commonly a fleumath
or clymy iuyce in their bodies.

¶ They that do labour muche
do gather iuyce cholerike or mi-
lancoly, the one in sommer, the
other in coyne harvest tyme, or

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Example.

Sleat your lyght shine be- **Christu**
fore all men, that they may **apud**
behold your good warhes, **Math**
and maie glozifye your father,
whiche is in heauen.

¶ Who so euer liueth yf in the **August.**
syght of them, ouer whome he
hath rule, as muche as in hym
is, he sleeth the beholders.

¶ The bylshops conuersacion **Hieron.**
and householde, is set as it wer
maisters of the commune disci-
pline on the toppe of a moun-
tayne. For what soeuer he doth,
all other men thynke, they may
lesfully doo it.

¶ Deuout conuersacion with- **Hieron.**
out cōmunicacion, as muche as
by

Banket of

by example it profiteth, by silence it hurteth. For with barkyng of dogges and staues of the shepardes, the ragyng wylues be let of their purpose.

leo. ¶ More auaileth example then wordes. And muche better be men taught by doyng, than they are by speakyng.

¶ In the knowlage of thyngs, this is it, whych is chiefly most holsum and profitable, to mark well the lessons of euery example, whiche is put in famous remembraunce, whereof thou maist take for the and thy countrey, that thou mayste ensue, or that whych hath an yll begynnyng, or a foule endyng, thou mayste the better eschewe.

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Sapience.

32

Envy.

Envy is blinde, and canne do no thinge, but disprayse vertue.

It is a skabbe of this world to haue enuy at vertue.

O the miserable condicions of people that are to be gouerned, among whom diligence is hated, negligence is reprobued, where sharpenesse is peryllous, liberalitee thanklesse, commutation deceptefull, pernicie vnde flatterye, euery mannes countenaunce famylyar, manye mens myndes offended, wayte to hurte prynces, faire wordes openly, whan officers be commyng, they tary for them, while they be present, they do awaite

Banket of
on them, beyng out of autho-
ritee, all doo forsake them.

Eloquence.

Salom. **E**loquent woozdes become
not a fodele, noz lying lyp-
pes a man in auctozitee.

Fame.

Salom. **B**etter is a good name thā
aboundaunce of rycheffe,
foz good estimacion sur-
mounteth all treasure.

Seneca. **T**hose menne saiz yll of the,
that be yll them selfe. Reason
answereth, I shuld be sore mis-
ued, yf Cato, Celius the wyse,
the other Cato, and the twoo
Scipions shoulde so report of
me, or if these men shoulde saie
this with a rypp Judgemente,
whych

Sapience. 33

whiche they doo nowe by malice corrupted.

The actes, and not the same, Cullin
shoulde first be consydered.

The infamy of man is immortal, for he is alwyg whan thou thinkest hir dead. Plaut.

Faith.

Our lord wyll rewarde Reg.
euery manne accordyng
to his Justice and fayth.

We that beleue Christe, let Hieron.
vs folowe Christis lyuyng.

They whiche beleue in god, Paulus
let theim endeuour theim to excell in good warhes. ad Titu

Lyke as the bodye is deade, Jacobus
wherein is no spirite, soo that
faith is dead where there lacke
warhes.

The

Banket of

August.

The faith of a christian is
toynd with charitee, and with-
out charitee is the faith of the
dyuell.

Faith not exercised, soone
wareth sycke, and beyng vno-
cupied, it is assaulted with sun-
dry displeasures.

Saulus
ad Ro.

Not the herers of the lawe
be righteous in the presence of
god, but the doers of the lawe
shal be iustified.

Christus
apud
Matth.

Not every man that saith
to me, Lorde, lorde, shall enter
into the kyngdome of heauen,
but they whiche doo the wyll of
my father whiche is in heauen.

Feare.

Salom.

The roote of wysedom is
to feare God, and the
branche theroof, shall longe
tyme

time endure.

There is none authoritie of **Cullina**
so great a puissance, that oppres-
sing wyth dreade maye longe
endure.

Whome men feare they do **Ennir**
hate, and euery man whome he
hateth, he despyeth to peryshe.
Drede and terrour be wiche
bondes of loue, for if that they
breake, and men cease to feare,
than begyn they to hate.

It is more daunger to bee **Seneca**
died than to be despised, for ne-
dis must he feare many, whom
many feareth.

Foly.

Afoles way in his owne **Salom**
ele is beste, a wyse man
hereth good counsaile.

E

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Banket of

The that aunswereth before
that he heareth, proueth hym
selfe to bee a foole, and woorthy
thy rebuke.

Eccles.

A wyse sentence in a fooles
mouth shal not be regarded, for
he telleth it not in oportunitie.

Talke not long with a foole,
and with hym that lacketh wyse
kepe not muche company.

Sautus

The that setteth much by hym
selfe, where in dede he is nought
woorthie, he bypnygeth hym selfe
into folpe.

Tullius.

It is the propriete of a folke
to seeke out other mens fautes,
and forgette his owne.

Flattery.

Reason.

My sonne if yll men wyll
feede the with flatterye,
consent not vnto them.

Beta

Better at the strokes of him
that loveth truly, than the false
kisses of theym that doo flatter
the.

Tale bearers, riotters, glous- **Pieron**
sers, and flatterers, flee farre
from theym, as from thy chiefe
ennemies.

Within thy selfe, behold wel **Seneca**
thy selfe, & to know what thou
art, geve no credence to other.

Whose eares be so stopped **Cicero**
from trouthe, that he make not
abide to here trouthe of his frend,
his helthe and prosperitee is to
be despayred.

As wyrmes soonest do **Plata**
biede in soft wood and sentyl,
so the mooste noble wittes des-
pyrous of prayse, gentyll and
honourable, mooste maketh of

C ii flatter

Banket of

flatterers, and dooe nouryshe
suche persones as bee their dis-
troyers.

The familiar compaignion,
whiche is alway lyke pleasant,
and gapeth for thanks, and ne-
uer byteth, is of a wysc man to
be alwaie suspected.

Great mens sonnes learne
nothyng well but to ryde, for in
other doctrynes their maysters
do flatter theym, praysyng all
that they speake. At wasthyng
they felowes fall down or they
be throwe. But the rough horse
whan he is rydden, knowyng
not whether he that rydeth be a
prince or a subiecte, a riche man
or a poore, casteth hym out of
the saddell, yf he can not good
shyll of rydyng.

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Sapience.

36

Fortitude.

Fortitude and constance is Hieron
the high way, he that tour-
neth to muche on the ryght
hande is foolehardye and fro-
ward, to muche on the left hāde
is fearefull and cowarde.

Fortitude is an affection of Culliu
mynde, susteynyng pacientely
perill and greefe, and beyng al-
waie free from all drede.

Fortitude appereth not but Grego
in the tyme of aduersitie.

To a wise man none yl may Hence
happen, for he standeth vpight
vnder every burdeyn, nothyng
maie appaie hym, nothyng dis-
pleaseth hym that ought to bee
boine: for what so ever mought
happen to man, he neuer com-
plains

¶ iii

plains

Bancket of
playneth that it hath chaunced
vnto hym.

All thynges ought to be for-
thought on, and the mynde for-
tyfied agaynst all that myghte
happen. Banishment, tozmen-
tes, sicknesse, bataile, shipwrec-
kes, thynke on theim dayly.

To suffre grefe quietly and
coldly, it profiteth much to con-
syder, and so to do it is a great
honestee.

Needes muste he that is va-
liant, be of a great courage, & al-
so inuincible, he that is inuinci-
ble dispiseth all thynges that be
transitory, supposyng the to be
inferioz vnto hym. But no man
may despise those things, wher-
by he mai be greued, but only he
that is valyaunt. Wherfore it
hap-

Sapience.

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hapneth that a valiant persone
can neuer bee greued, all wyse
men therfore nedes must be va-
liaunt.

It was wont to be a greate
praise & a meruailous, to haue
patiently taken all froward ad-
uentures, not to haue ben sub-
dud by fortune, but in all ad-
uersitee, to haue reteyned theyr
estimation and dignitee.

The timorous dog barketh **Q**, Can
more soze than he byteth.

We see the greattest ryuers
fall with least noyse.

Fortune.

Fortune can neuer make Boetius
that to bee thyne, that na-
ture denyeth the.

It is a naturall sycknesse in **C**acitus

E tiff

men

Banket of

men to beholds with sope open
the new advancement of other.

Seneca. ¶ Looke howe many wonder-
ers, so many enuyers.

Austin. ¶ As fortune beckereth, soo fa-
uour inclineth.

¶ Innumerable be the exam-
ples of changeable fortune, for
where made she euer great top,
but where so we proceeded: or
what so we hath she caused,
that hath not proceeded of ouer-
much gladnesse.

¶ Felicitee beginneth by the or-
dinance of god, where misery is
esteemed by the iugement of mā.

Seneca. ¶ The enterprises bee in ouer
puissance, but their conclusions
fortune determineth.

¶ To beare rule is channer, to
goue rule is puissance,

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Sapience. 38

Fortune fauoring variance,
dispiseth constance.

Whose hope, reason, or ima- **Tullius**
ginacion, dependeth on fortune
in hym nothyng may bee con-
stant or certayne.

Fortune is to great men des-
ceptfull, to good men vnsable,
all that is hygh, is vnsure.

What fortune hygh raiseth,
she lyfeth vp to let fall.

In thynges whiche bee mo-
derate, continuance is constant

Chilo the wyse man beyng **Chilo,**
demaunded what fortune was,
he answerd, I leude phisicion
for she made many folkes blynd
that trusted muche to her.

Oftentimes fortune corrup- **Q. Luc**
teth nature.

T v

God

Banket of
God.

Salom.

The eyes of god he more
bryght than the sonne, he
holdynge euery where al
the wayes that men take, the
depenesse of that which is bot-
tomlesse, seying mens thoughts,
where they thynke theym moste
secrete.

In the hert of man be many
deuyces, the wyll of god euer
abydeth.

No sapience, prudence, nor
counsaill, may p̄cuayle against
god. The horse is prepared to
bataile, but yet god geueth al
waye the victorie.

Ecclesi.

They that feare god, wyl be-
leue his worde: & they that loue
him, wil kepe his cōmandement
Bles,

Blessed be the name of oure Daniel
lozde, for wysedome, and prou-
sance be of him only, he altereth
times and ages, he also transla-
teth and ordeineth kingdomes.

GOUERNOUR.

VWhere as lackethe a go- Salom
uernour, the people de- prouer.
capeth, where as be ma-
ny counsayls, there lacketh not
suretie.

In the multitude of people
is the state of a kynge.

In the fewnesse of subiectes
is the pryncis dishonour.

A pryncce that gladly herethe
leasynge, hath all his offycers
peruers and wicked.

No is the countrey, where
the ruler is wanton, and they
in

Banket of

in authoritee breake theyr fast
tymely.

Chappye is that lande, that
hathe theyr kyng noble, and
where men in auctoritee eate in
good season.

Cull. de
fic. iiii.

He that is a gouernour of
sendeth moze greuously by his
example than by his offence.

Salom.

Where a gouernoure lacketh,
the people shal perishe: the
sauegarde of them is, where bee
many counsailes.

Jerem.

Rulers haue done thynges
with folye, and sought not for
our lord: therfore they vnder-
stande not, and theyr flocke is
broken and scattered.

Plutar.

Prepare thy selfe, and fur-
nish the so thy condicions and ma-
ners, and set forth the forme of
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Sapience. 40

thy lpyng in suche wyse, as he
that in the middel of euery mā
syght leadeth his lyfe, and maie
be hyd from no man.

The commune people are
wont to serche and behold curi-
ously the maners, lyues, and
condicions of theyn that bee
rulers, al thoughe they be coue-
red neuer so closely, or hyd and
hepte with hanginges and coue-
teynes neuer so priuily.

Good men.

A Good man shall receiue **Salom.**
abūdantly grace of our
lorde: He that trusteth
in his owne wytte, dooeth euer
vngreatiously.

We may call that man gra- **Genera**
tious, to whome nothyng is
good

Banket of

good of yll, but a good mynde
of an yll, whiche is a louer of
honestee, contented onely with
vertue, whome no fortune ex-
tolleth or oppresseth, nor know-
eth any thing to be better, than
that he make geue to hym selfe,
to whome veray pleasure is, to
let littell by pleasure.

Gluttony.

Salom.
proverb.
xxiii.

Hunt not the company
of drynkers, nor the dry-
ners and suppers of the,
that bring fleshe with them to
eate, for they whiche attend on-
ly to drynkyng and makynge of
bankettes, shall be consumed.

August.

Not the vse of meat, but the
inordynate desyre thereof ought
to be blamed,

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The riche men wold not bee August,
 constrained to eate that which
 pooze men eateth, but let theim
 kepe the custome of their infir-
 mitee, beyng soze that they can
 not otherwise satisfy their na-
 ture. If they chaunge thei? cu-
 stome, and therfore be syche, let
 them vse their superfluitee, and
 geue to the poze men that, whis
 che vnto theim shall bee conue-
 nient and necessary.

Unhappy are they, whiche Hieron.
 haue thei? appetite moze than
 their stomache.

Gluttony is an yl maistresse Ambros.
 to serue, she alwaye desyreth,
 and is neuer contented.

What is moze vnsatisfiable
 than is the bealy, that this day
 she receyureth, to morowe she ex-
 pelleth

Banket of

pelleteth: whan she is full, she
spiteth of continence: whan she
hathe digested, she byddeth her
true farwell.

Cicero.

C Denyse kyng of Sicile, whan
he had eaten potage, whyche a
cooke of Lacedemonta hadde
made, he said that the meate did
not delite him, the Cooke ans-
wered, It was no meruaill, for
it lacked spices. whan the kyng
asked what he lacked, he ans-
wered, Labour, sweatte, run-
nyng, hunger, and thyrste, for
with suche maner of stuffe, the
meate of the Lacedemonyans
was ever prepared.

Glorie.

Tullius.
tit. q. iiii.

Glorie is a thyng sub-
staanciall and perfective
expressed. It is the prayse
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of good mē, cōsenting together,
a voyce incorrupted of thē that
iudge well of an excellēt vertue.

¶ The chief and perfecte glory
standethe in thre thynges, If
the multitude loue vs: yf they
haue good oppynion of vs: If
(as it were meruaylsunge at vs)
they suppose vs well worthy to
be had in muche reuerence.

¶ Thus sayeth oure lord, Let
not the wyle man glorie in his
wyledome, nor the stronge man
in his strengthe, nor the ryche
man in his substance, but he
that is gloriouse, let this be his
glorie, to knowe and vnder-
stande me. For I am the lord
that doe execute mercye, iudge-
ment, and iustyce in earth: these
thynges dooe please me saith

III

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Offic. i

Jerem.

Banket of

our lord god.

Blotat.

For that fyre maketh smoke,
that quykely is kendeled, nor
that glozve causeth enurye, that
shorly appereth.

Grace.

August.

The grace of God, why it
is sent vnto this man, &
not vnto that manne, the
cause mai be priuy, but without
iustyce truely it may neuer be.

August. de
natura &
gratia.

The grace of Chyste, with-
oute the which neither chyldren
nor men may trust to be saued,
is not geuen for merytes, but is
fauourably dysposed without
deseruynges, and therfore it is
called Gratia, (whyche doth si-
gnifie fauour in englishe.)

Bernar.

Grace (as I do suppose) con-
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Sapience. 43

listeth in thye thynges, in abhoy-
ryng thynges which ar passed, in
despyrnyng thynges present, and
in despyrnyng thynges, whyche
for vs are prepared.

Grace is gyuen for this August
cause, that the lawe be fulfyl-
led, that nature be restored, and
that by syn we be not subdued.

Humblenesse.

Never suffer thou pride to Tobia
rule thy wytt or sentence:
for in her all destruction
taketh roote and begynnynge.

On whome saith our lord Isaia
shal my spirite reste, but on hym
that is humble and gentyll, and
diedeth my wordes.

God respicthe proude men, Petru
but to them that be humble, he gi-
ueth

Banket of

meth his grace.

seles.

The more honourable thou arte, the more humble thy selfe vnto all men, and thou shalt fynde fauour bothe of god and of man.

In thy thought extol not thy selfe lyke a bulle, ne bee thou proude of thyne artes, but in humblenes kepe ever thy courage.

alom.

The greater thou arte, the more humble be thou, and in the presence of God, thou shalt fynde grace.

seles.

Howe great so ever thou be, bee humble in all thynges, and thou shalt fynd grace before god.

Haaste.

extus
urel.

The Emperoure Octavian was wont to saie, nothyng became

Sapience. 44

eam worle an emperoz oꝝ kyng
than hast and foolehardynesse:
foꝝ that whiche was well done,
was soone doone.

Honour.

A vnspyttyng is honour. Salom
to fooles, as knowe is
in sommer, and haylstor
nes in haruest.

Honour noꝝisheth cunnynge, Talld
and with prayse mens wyttes
be kyndled to study.

Honours ouer great, wher: Plata
in is pryde, and to muche states
lynes, like great & corporate bo-
dies, be throwe downe sodeinly.

Honoures substantiall and
perfect, and also fauour of the,
whiche haue a good turne in re-
membrance, and be in rendryng

¶ iii than

Banket of
thanks verie diligent, should
not be refused.

Hypocrisie.

Christus
Mat.

Take hede of fals prophe-
tes that come to you in
the garmentes of sheepe,
but within they bee rauenous
wulues, by the fruites of them
shall ye perceiue theim.

August.

He that desireth to seme that
he is not, he is an hypocrite, he
faineth to be good, yet dothe he
not practise it, for in the praise
of men he esteemeth his profite.

August.

Dyssembled equitee is not
propely equitee, but double ini-
quitee, for it is bothe iniquitee
and dissimulacion.

Gregoꝝ.

Hypocrites are vile in appa-
rell and proude in their courage,
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Sapience.

45

and while they seme to despyse
all thynges in this worlde, they
seke by meanes to atteyn to all
thynges that be of the worlde.

¶ The nyghest way to renome
is to be suche one in dede, as e-
uery man wolde be reputed.

¶ He that sayneth hym selfe
to bee a freende, and is not, is
worse than he that is a forger
of money.

¶ Openly to hate oꝝ to loue,
moze belongeth to a gentil cou-
rage, than to hyde in his cōs-
cience what his herte thynketh.

Humblenesse.

Every manne that exalteth
hym selfe, shall be brought
lowe, and he that hūbleth
hym selfe shall be aduanced.

¶

Banket of

August.

All men desite to be hygh, the
griecce is humilitee, why sette
thou thy fote so farre from the
thou wylt fall and not clymbe,
begyn at the grice, and thou art
forthwith at the toppe.

Gregoꝝ.

He that dothe gather other
vertues without humilitee, do-
eth as he that beareth fyne pou-
der into a boystous wynde.

Seneca.

That man is happy, whiche
the higher that fortune aduan-
ceth his substance, so much the
lower he auayleth his courage.

All men.

ecclesi.

The kindes of people my
soule hath hated. A poore
man proude, an old man
lackíng wit, a great man a liar.

Seneca.

There is no hope of remedy,
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where that whyche sometyme
were vyces, be tourned to ma-
ners.

That whyche the yll manne **Salom**
moste dyedeth, shall come vnto
hym, & that whyche he despyeth,
shall be gyuen vnto good men.

The yll manne shall vanyshe
awaye lyke a stowme, the good
man shall stande faste, lyke an
everlastyng foundation.

The warke of an ylle man
is euer vnstable, he that soweth
good warkes, hath a sure ad-
uauntage.

Doe thou none euyl, and **Ecclesi**
none shall come to the, leaue e-
uyl companie, and euyl wyll
forsake the.

If a Mooryan maie change **Jeremi**
his skynne, or a libard his spot:

U v tes,

Banket of

tes, ye mai also do good, when
ye are brought vp in ill.

Seneca. ¶ To him that doeth ill, there
is no greater penaunce, than
that he displeaseth all men, and
contenteth not him selfe.

Justice.

Cullius. ¶ No man maie be iust, that
feareth either deth, paine,
exyle, or pouertie, or that
preferreth their contraries be-
fore very equitie.

¶ The foundation of perpe-
tuall prayse and renowne is
iustice: without the which no-
thyng is commendable.

Agesilaus. ¶ King Agesilaus beyng be-
maundred, whiche was the bet-
ter either Justice or Fortitude,
He answered, If al men were
iuste,

iuste,

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lustre, we neded no fortitude.

¶ The glory of a good man is Eccles. to doe iustice.

¶ Iustyce exalteth the people, but synne maketh people wretched and miserable.

¶ The emperor Alexander, Alexander hearing that a poore olde wo- thenper man was ylle intreated with tour, one of his souldyours, he dyscharged hym, and gaue hym in bondage vnto the woman, to get her her luyngge with his crafte, for as muche as he was a carpenter.

¶ Aristides, called the rygh- Aristides tuouse, beyng demaunded of one, If he were rightuouse of his owne nature, Nature, said he, hath muche holpen me ther to, but yet by mine industry, I have

Banket of
haue holpen hir also.

Salom. **I**n the pathe of iustyce is
lyfe, the waie that turneth there
from, leadeth to death.

Iustice mounteth the people
in honour, Synne maketh peo-
ple wretched and miserable.

Eccles. **B**e not ouermuche trust in ex-
tremitee, and fauour no more
than is necessary.

Eccles. **M**y sonne, despyrnyng wys-
dome, keepe thou true Justice,
and god almyghty will geue it
vnto the.

Ambros. **H**e is a iuste man that spea-
reth not hym selfe.

Judge.

Salom. **A**ccordynge to the iudge
of the people, so be his
officers.

Suche

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Sapience. 48

Suche as be rulers of a cy-
tle, suche be the commons.

¶ Presentes and gistes make Ecclesi-
blinde iudges.

¶ Couet not to be a iudge, ex-
cepte thou be of power able to
subdwyne iniquities, leaste per-
chance thou shalt feare the state
of a great man, and geue occas-
sion of rebuke in thync owne
hastynes.

¶ Everlastyng wo shall be to I Malas
theym, whiche make vnrigh-
tysse lawes, and dooe wyte a-
gainst iustice, to the intent that
they wyll oppresse poore menne
in iudgemente, and violently
subuert the cause of the people.

¶ All doe loue presentes, and
solowe rewardes, to the father-
lesse chylde they do not minister
iustice

Banket of

Justice, the pooze widows must
ter cometh not befoze them.

Dapten. **C**here therfoze ye kinges, and
vnderstande ye. Learne ye iudges
of all partes of the worlde.
Gyue eares ye that rule our
multitudes, and delyte your
selfe in the trouble of people, for
power is given to you from our
lozde, which shall examine your
actes, and inserch your thoughtes,
for whan ye were ministers
of his kyngedome, ye iudged
not straptely, ne kept the lawes
of true iustice, ne went after his
pleasure, horriblye and shortly
he wyll appere to you: for most
sozeste iudgementes shall be to
theym that haue rule ouer o-
ther. To the poore man merci is
graunted, but the mightie man
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Sapience. 49

shal suffer mightily tourmētes.

Take thou no giftes, which **Moys.**
do make wise men blynde, and **Deuter.**
peruerte the wordes of theym
that be rightuous.

Judgement.

He that iustifieth an vn- **Salom**
gracions person, and he
that cōdempneth a good
man, they before god be bothe
abhorminable.

The kyte in the ayre know- **Jeremi**
eth hir time, the turtel, the stork,
and the swalowe dooe come at
their seasons, my people know
not their lordes iudgement.

A good man wyl not in his **Cullis**
friendes cause, dooe againste a
weale publyke, agaynste his
oth, nor agaynste the trust which
is

Banket of

is put in him, for he laiceth aside
the personage of a friend, when
he taketh on hym a iudges
office.

Alexander
Augustus

The emperoure Alexander
wolde neuer suffer to be solde
the office of a iudge, or greates
authoritie in the execution of
lawes, sayng, Medes must be
sell, that doth bye. And I will
not lette that there shall be mar
chauntes of governaunce, whi
che if I do suffer, I maye not
condemne: for I am ashamed
to punishe a man that byeth
and selleth.

Themistocles beyng the chie
fe iudge in Athenes, when ther
came to him a great musician,
whiche desired of him a thyng
some what against iustice: **Th**
mistocles

Sapience.

so

mistocles answered, If in sin-
gng thou doest not regard nū-
die and tyme, thou art not wor-
thy to be called a good musici-
an: nor I a good iudge, yf I
wolde preferre befoze the lawes
the priuate fauoure of any one
person.

Ignorance.

If a blynde man do take Christu
vppon him, to leade one apud
that is blynd, they both Matth.
shall fall in the dyche.

Chapience and doctryne of Salom.
fooles be dispised.

Ingratitude.

He that dothe render an Salom.
yuelle tourne for a good,
yuelle shall not departe
from

Banket of

from his howse.

Sapient. ¶ The hope of a persone but thankfull, shall relent lyke winter yse, and as water superfluous shall vanyshe away.

Chrysol. ¶ The greater benefites that men dooe receyue, the moze greuous iudgement shall be geuen them, if they do offende.

Seneca. ¶ A good man doth all thyng wel, yf he doe all wel, he cannot be vnkynde.

¶ He that thynketh alwaye to craue, forgetteth what he taketh.

¶ In couetise nothing is worse than that he is vnkynde.

¶ He taketh awaye the mutual course of gyuyng and takyng good turnes, who so ever neglecteth to render equal than
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Sapience.

51

to hym that deserueth it.

That is a person dyshonest, **Plaut**
whiche knoweth howe to take
a benefite, and not howe to re-
quyte it.

Idelnesse.

The good Emperour An- **Anton**
tonine withdrew frome
dyuerse personnes theyr
pencyons and salaries, percey-
uynge theym ydell, sayng, that
there was nothyng more re-
prochefull or cruell, than that
they shulde gnawe and deuoure
the weale publyke, whiche with
theyr laboure nothyng increas-
sed it.

Idelnesse hath taught much **Eccles**
vnhappynesse.

¶ ii

¶ ii

Banket of

Seneca. ¶ He that will not worke, shall not eate.

Seneca. ¶ Some tymes bee take frome vs, some tymes doo escape vs, some flowe awaie not vnwyttyng vnto vs, but the foulest losse of tyme is of that, whiche by oure negligence doth clyppe away from vs.

¶ Idelnesse weareth strengthe, as ruste doeth yron, the bronde vnstered bourneth slowely, and if he bee moued, he causeth the fyre estones to kendle.

Callius. ¶ We are not brought vp soo by nature, that we shoulde seme to bee made for game & solace, but rather for grauitie, and for some studies more serpyous and weightie.

Seneca. ¶ Idelnes without lernyng is death,

Sapience. 52

death, and the graue of a quick
manne.

Inordinate appetite.

The roote of all mischief **Paul**
is inordinate appetite,
whiche some men follo-
wyng, haue erred from faith,
and brought theym selues into
many sorowes.

There are thre thynges spe- **Innoc**
cially, whiche men be wonte to
desyre inordinatly, rycheffe, bo-
dily pleasures, and great aucto-
ritee. Of rycheffe doo proceede
yll thynges, of pleasure dyspos-
nest thynges, of auctoritee vain
thynges.

Ther is no greffe in lackyng, **August**
but where there is inordinate
desyre in haupyng.

¶ iii

¶ That

Banke of

Seneca. That whiche is other mens,
lyketh vs beste: that whiche is
our owne, lyketh beste other.

To flee inordinate appetite is
verate nobilitie: but to subdue
it, it is roiall and princely.

Collins. The reasonable mynde must
iudge the to be rich, not thy pos-
sessions or mens estimacions.

Cunning.

Idem. **A** Man to perceyue that
he is ignorant, is a to-
ken of wysedome, lyke
as to perceyue, that he dooeth
wronge, betokeneth iustyce.

Paulus. In muche cunningg is muche
indignacion.

actan. Counnyng causeth vs to
knowe, whether we shall come:
vertue, howe that we make this
thee

Sapience. 53

ther come, the one without the
other lyttell anaylleth : for of
cunnyng spryngeth vertue, of
vertue perfectte felicitye.

Counnyng is to know god,
and to imbrace vertues, in the
one is Sapience, in the other
is Justice.

Science is a knowlage con-
nient, stable, and neuer declin-
nyng from reason.

Esteme thou muche cunnyng Socra-
to bee moze worthe than coyne,
for this shortly decaieeth, coun-
nyng euer continueth.

The wyse Solon made a Plutar-
lawe in Athenes, that the childe
shoulde not be bounden to suc-
cour his father, of whome he
had receyued no maner of do-
ctrine.

¶ till

kyng

Banket of

Kynge.

ene. de
mētia.

HE is in great error, that
thynketh a kynge to be
safe in his person, when
nothyng may be safe from the
kynge, sens suretee is assured by
mutuall suretee.

heopō
s.

Theopompus kynge of Las
cedemonie, vnto one that de
maunded of hym, howe a kynge
mought mooste surely kepe his
realme, and defende it, sayd, If
he geue to his counsellours ly
bertee to speake alwaie truthe,
and to his power neglecteth not
his subiectes, whan they be op
pressed.

alom.

Trouth and compassion kee
peth a kynge, and his place of a
state with mercy is stably shed.

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TO ye kynges, if ye delpte in Sapience
hyghe places, and sceproures,
make muche of Sapience.

A Mooste happye is that pryncyple Plato.
blyke weale, where cyther men
studyouse of wysedome dose
reigne, or where the kyng is
studious of wysedome.

TO be in a fury, it maye be Seneca
called womanly.

It neuer becometh a kyng to
be angry.

If thou wylte subdewe all
thynges vnto the, subdewe thy
selfe vnto Reason: If Reason
rule the, thou shalt rule
many.

It becometh menne to feare
theyr pryncce, but moche more to
loue hym.

Ev

Sen:

Banket of

Lendyng and los
rowynge.

Salom.

Lend not to a greater than
thou art, and if thou hast
lende, accompt it for losse.
Losse of a frende, or
of gooddes.

Salom.

He that is robbed and los
eth his cote, where he
hath no mo, if he had lea
ner lamente hym selfe, than to
loke aboute hym, and proude
howe to escape frome colde ras
hyng, and to fynde some thyng
to couer his shulders with, wol
dest thou not thynke hym to be
a naturall foole? Thou hast
buried hym, whome thou dydest
dest loue: Seke now for hym,
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Sapientie.

55

whom thou maist loue. It is much better to prepare eysones a frende, thā to wepe for a frend.

Labour.

B I custome of labour we Cullin shall make the peine more easy to suffre.

C Cato in an oracion, whiche Cato. he made to the men of armes of Numantia, sayd, Consyder in your myndes my felowes, that whā ye do a thyng wel by laboz and trauayle, the labour soone passeth, the thyng well dooen, alwaie remaineth. But if ye do yll by inordinate pleasure, the pleasure soone vanysheth, but the deede that is yll doone, neuer remoueth.

I t is a token of a feeble Potan and

Banket of

and tender courage to flee from
thynges laborious and payne-
full, of the forbearynge wherof,
slouth is ingendred, and nyce-
nesse, and their continuall com-
panyon vnthriftynesse.

alust.

To labour in vayne, and a
man wepyng hym selfe to gette
nought but displeasure, is ex-
treme peupshenesse.

Lawe.

lutus.
xliii.

No lawe is to all men co-
modious, it is enough if
to the moze part, and in
a generaltee it bee sufficient.

ecilius.

Sharpe punishment of vn-
lefull actes is the discipline to
lyue well and warely.

lutar.

The kynge Antiochus wrote
to the citees, beyng vnder his
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Sapience. 56

obeyſance, cōmandyng them,
that if he required them by his
letters to dooe any thyng that
was contrary vnto his lawes,
that as to hym that was igno-
raunt they ſhould repugne and
deny it.

Traiane the emperour moſt **Dion.**
noble and valyant, by no mar-
ciall affaires mought be called
from gyuyng lawes to his peo-
ple, but that nowe in one place,
ſometyme in an other, he wolde
ſit openly, and here ſuites, and
alſo geue iudgementes.

The lawe is good, if it be le-
fully vſed.

The people that ar without **Paulu**
lawe, and do that whiche in the
lawe is conteyned, they bee a
lawe to theim ſelues.

This

Banket of

Tullius. **T**his is ones certayne, lawes were inuented for the preservation of people and countreyes, and for the quiete and prosperous lyfe and estate of men that lyue vnderneath them.

Arceus. **L**yke as where there bee many phisicions and medicines, there are many diseases, so where as are many lawes, there be many mischieues and greatest iniuries.

Lawes.

Modestinus. **V**here men apprehended in a littell trespass, some be greuouely punished, somme vneth are touched, it is greatte cause of discorde in a weale publike.

Tullius. **L**aw is a high reason ingen
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Sapience.

57

died in nature, whiche coman-
deth that whiche ought to be
done; & forbiddeth the contrary.

Lawes of men maie be likes
ned to copwebbes, whiche doo
tye littell flies faste, and with
great flies are braste.

Anar-
goras.

Lechery.

Lechery is ennemy to god, August
and enemy to vertues, it
consumeth all substance,
and delityng in the appetite pre-
sent, letteth that a man can not
thynke on povertee, whiche is
not longe absent.

If we will consyder the ex-
cellency of mans nature, and
the dignitee thereof, wee shall
wel perceiue, how foule and dis-
honest thyng it is to be resolued
in.

Cullius

Banket of

in lechery, and to lyue wantonly.

Contrary wise ho we honest and sayre thynge it is to liue temperately, continentely, lably, and soberly.

Youth vntemperate, and full of lechery, maketh the body to be in age withered and feble.

Libertee.

Seron,

In verale manche libertee it is harde to bee moderate, or to put a byddell to wanton affections.

Seneca,

They be out of libertee, that doo not labour in theyr owne busynesse, they slepe at a nother mans wyne, and set their feet where an other man steppeth.

What is elles lybertee, but to lyue as thou woldest?

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Cruely of overmuch lycence Terenti
happeth great pestylence,

Liberallitee.

Honely is lyberall, the Aristotl
which spendeth after his ethic, iii
substance, and as it is
nedefull.

Liberallitee is not in the mul Aristotl
titude oz quantitie of that whi-
che is geuen, but in the facion
of him that geueth, for he dispo-
seth it after his substance.

He geueth very late, that ge- Seneca
neth not vntil his frēd craueth.

Beware that thy benefyt ex-
cede not thy substance, for in
suche lyberallitie is an appetyte
to take vneleasfullie, that there
lacke nothyng to geue awaye
bounteousely : for where men
p geue

Banket of

gene and be neddy, they bee constrained to plucke cistones fro other, of whome they purchase moze hatrede than fauoure of them that they geue to.

In geuyng, these thynges must be considered, what thyng and to whome, howe, where, and wherfoze thou gyeest.

Whan thou employest a benefite, chouse suche a persone as is plaine and honest, of good remembrance, thankfull, absteynyng from the goodes of other, no nygarde of his owne, and specially to all men beneuolent.

Tullius. **T**he greatnesse of the benefite is declared, oz by the comoditee, oz by the honestee, oz by the necessitee.

Valerius. **T**here bee two fountaynes, whiche

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Sapience. 59

whiche do approue liberalitee,
a sure iudgement, and an ho-
nest fauour.

Life everlastyng.

OThe deepe richesse of the Paul
wysedom and knowlage
of god, the iudgementes
of theim, howe impossible is it
to comprehend: howe impossi-
ble is it by seeking to find them:
Who knoweth the mynd of the wido
lorde, or who was his coun-
saylour, or fyrst gaue it to him:
and he shall bee recompensed.
For of hym, and by hym, and
in hym are all thynges: To
hym be glorie vnto the worlde
of worldes. Amen.

That which god hath prepa August
red for theim that do loue hym,
p.ii, faith

Banket of

Faith dooeth not take it, hope
doeth not touche it, charitee do-
eth not apprehend it; it passeth
all desyres and wyshes, gotten
it may be, esteemed it can not be.

Just.

We maie lightlier tell, what
is not in the lyfe everlastynge,
than what thynges be there.

There is no deathe, there is
no waylyng, there is no wery-
nesse, there is no sickenes, there
is no hungre, no thyrst, no cha-
leng, no coruption, no necessi-
tee, no heauynesse, no sorowe.

Loyaltee.

Hom.

The lyng lips are to god
abhomyable, they that
do truely, do please hym.

Ma

Sapience.

60

Malyce.

VWho that prouydeth for
an others distruction,
lette hym be sure, that a
lyke pestylence is prouyded for
hym, so that of a lyke thyng he
shall soone after be partener.

By malyce a man sleeth his
owne soule.

Malice drynketh the more
parte of his owne venym. Her-
pentes, the venym whyche they
haue for the distruction of men,
withoute theyr owne peryl they
kepe it, malice hurteth hym most
whiche doth reteine it.

Marriage.

Like as in chaffe or heares of
an haare, fyre is soone kendled
and soone put out, except some
p iii other

Banket of

other thyng be myrte with it to
nouryshe and keepe it : So loue
Todayntly inflamed in man and
wyfe with beautee or person-
nage maye not dure longe, ex-
cept beyng soyned with good
condicions, it bee nourished
with wysedome, and therby re-
ceyueth a lyuely affection.

Women that had leuer rule
foolyshe husbandes, than obeie
wise men, be like theim, whiche
wold rather leade a blynd man
than folow hym that hath both
sight and good vnderstandyng.

House and gooddes we re-
ceiue of our freendes, a wyfe
wyfe is properly gyuen of god.

Departe not fro a wyfe that
is sadde and wyse, which thou
hast taken in the feare of god,
the

alom.

seles.

Sapience.

61

the grace that is in hie honestee
surmounteth all richesse.

Art thou bounden to a wife? **Paul**
seke not to be loused.

Art thou louse from a wife?
seke not to be married.

Marriage in all thynges is
honourable, and the bed imma-
culate, for god shall iudge for-
nicatours and also aduouters

Chemistocles a noble man, **Ther**
haupng but one doughter, de- **Stocles**
maunded of hir, whether she
wold be married either to a poze
manne haupng woꝝthpyful ma-
ners, oz to a greatte man with
leude condicions. She aunswere-
d, Sir, I had leauer haue a
man lackinge possessions, then
possessions lackinge a man.

The vyce of a wyfe is ey- **Mar**
p. iiii, **ther**

Banket of

ther to be taken awaie, oꝛ to be
suffred. He that taketh it away
maketh the wyfe moze commo-
diouse. he that suffereth, ma-
keth hym selfe better, by obtey-
nyng of pacience.

Mercy.

enera.

Mercy is a temperaunce
of mynde in the power
to aduenge.

Compassion regardeth not
the cause, but the astate of the
persone. Mercy is ioyned with
reason.

ullius.

Nothing is moze cōmenda-
ble, nothyng is moze worthy to
haue place in a great man, than
placabilitee oꝛ mercy.

ristus

Blessed be thei that ar mercy
ful, for thei shalbe sure of mercy

3

Sapience. 62

Among many vertues none
is moze wöderfull, oꝛ moze gra
cious thā mercy, foꝛ in nothyng
men do moze appoche toward
god, than in gyuyng to menne
helthe. Fortune maie dooe no
moze, noꝛ also nature can will
no moze, than pꝛeserue life.

Maners of men.

In felicitie is imperfec
tion, where thinges di
shonest do not onely de
lite, but also content, and there
ceaseth the hope of all remedye,
where that whiche was vice is
turned to be maners.

Nature.

Ouyttes inforced do brynge Seneca
thynges ylle to passe. The la
y v bour

Banket of

bour is in vayne, whercin nature stryueth.

All nature of beastes, foules, serpentes, and of all other things by mā's nature is tamed.

Jacobus **T**hat whiche is infixed and ingedred by nature is not lightly remoued by crafte.

Seneca: **T**hou dooest naughte thou man mooste vnkynde, whycher laiest, that thou haste nothyng of god, but of nature. I telle the, Nature withoute God is nothyng, nor god is withoute nature, but bothe are one, and be not diuers in office.

Necessitee.

Q. Curt. **N**ecessyte makethe that quicke, whiche els would be dull, and oft times de-
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Spaire is chiefe cause of hope.

Suffer and blame not that, P. M.
whiche thou maiest not escape. mus.

Thynke howe they that bee Seneca
gyued, take first greuously the
weight of their yrons, and let
of their goyng. At the last, whā
they leaue to disdayn these thyn
ges, and doo determyne to suf
fer theyn, necessytee compels
leth them to beare it valpantly,
and custome to thynke the payn
easpe.

It is Necessitee that in pe
rill of wycke dyschargeth the
huppe of his bourdeyne. It is
Necessitee, that by pluckynge
downe houses doo keepe them
from byennynge, Tyme maketh
necessitee a lawe.

Banket of
Nobylitee.

Lactan.

Vhat nobylitee ryched
oz puiſſaunce mai be ſte-
faſte and ſure, ſens god
may make kinges baſer, ye than
thoſe that be loweſt?

Hieron.

The only lyberty before god
is, Not to doo ſcrupce to ſyn.
The chiefe nobylitee before
god is, To excell in all vertue.

Chryſo.

What auaideth noble linage
to hym, whyche is with vilaine
maners reproched? oz what re-
proch is a poze ſtocke vnto hym,
whiche is with good maners
adourned?

The that boſtethe alwaye of
his aunceſtours, declareth hym
ſelfe to be vnworthy of pryſes.

Saluſt.

The moze honourable that
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the li-
ter es-
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Sapience. 64

the life of the auncestoure is after esteemed, the moze reprochful is the vice of the linage that them succedeth.

Caphicrates a valiaunte captain, but the sonne of a Choemas her, beinge therewith imbrayded of Hermodius a noble manne boyne, answered in this wyse: My bloude taketh begynnynge at me, and thy bloudde at the nowe taketh his farewell.

Obstinacy.

To resiste in wayne & with Salust. muche trauayle, to get noughte but displeasure, is extreme folly.

Obedience.

V What maner of obediēce Botan may be there, where vyce is muche made of, and rulers

Banket of

rulers not regarded, whose contempt is the originall fountayne of mischief in every weale publicke.

Paulus ¶ Ye seruantes obey ye your Soueraignes carnall in al thynges, not seruyng to the eye, as it were to please men, but in simplicity of thought, fearyng almightie god.

Salom. Better is obediēce thā sacrifici
Paulus ¶ He that resisteth authoritee, resisteth goddis ordinance.

August. ¶ It is a generall couenant made by mankynde, to bee obedyent to kynges, howe much moze vnto god, whiche reigneth ouer all creatures.

Bernar. ¶ If thou wilt be wise, be euer obedient, for it is written, Despyrest thou wisdom, than kepe
the

Sapience.

65

the commandementes, and god
will geue her vnto the.

Theopompus the kynge of Theop
Lacedemonia, to one whyche pus.

saied, That the countreie was
well kepte, because that kynges
there knewe howe to gouerne:
he answered, No nat so, but
rather because the people knowe
with howe to obey theim.

Some fautes of rulers and Aristotl
officers ought to bee tollerate,
for he that goeth aboute to cor-
rect, shal not profit so much, as
yse to disobey their superiours
shall byng to men detrimēt.

Pacience.

The pacient man wil suf- Ecclesi.
fre for a tyme, and after
shall comme restytucion

**Banket of
of gladnesse.**

All that hapneth vnto the,
suffre in thy trouble, and haue
paciēce alwaie in thy pouer-
tee: For golde and syluer are
proued with fyre, and men bee
acceptable whan they be in the
ouen of worldly aduersitee.

ambros. **B**etter is he that contemp-
neth wronge, than he that is
grieved therwith, for he that con-
temneth it, doth despise it, as if
he felte it not, but he that is gree-
ued therwith, is tourmented, as
if he felte it.

Seneca. **I**f thou wylte bee noble of
courage, suppose that no dis-
pleasure may happen vnto the,
but saie this of thyne enemy: He
wolde haue hurt me, but he hur-
teth me not: and whan thou per-
cei

refect hym to be in thy danger,
thynke that to bee vengeance
sufficient, that thou moughtest
be reuenged.

Peace.

Blessed be they that make
peace, for they shal be cal-
led the children of god.

¶ Every realm diuided ageinst
hym self shalbe made desolate, &
every city or hous in hym self di-
uided, shall not stande or abyde

¶ He that hath not peace of the
hert, the mouth, & the act, ought
not to be called a chrissten man.

¶ He that punisheth his body,
and keepeth not concoorde, he
praiseth god on the taber, and
not in the quier.

Periurie.

¶ He that prouoketh a mā for

Christu
apud
Matth.
Idem.

August.

Hieron.
to

Banket of

to sweare, and knoweth that
he shall sweare falsly, he is
woꝛse than a murtherer, for a
murtherer sleeth the bodye, but
he sleeth the soule, ye two com-
les togyther, his, whome he
procured to sweare, and also
his owne.

Tullius. ¶ The punysshment of periu-
ry by goddis lawe is deathe, by
mans lawe perpetuall infamie.

August. ¶ I saie vnto you, that ye in
no wise do sweare, least that by
swearyng ye come to the point
to sweare ryghtly, and by that
lightnesse ye come vnto custome,
and frome custome ye falle into
periuery.

Pieron. ¶ He that is readye to bee for-
sworn, he semeth to be forsworn
befoꝛe he sweare falsly, for god
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Sapience. 67

udgeth not onely by dedes, but also by thoughtes, whiche procede from the herte.

No man sweareth often, but he is sometyne forsworne, lyke as he that vseth to speake muche, speaketh somtyme thynges out of season. *Idem.*

He is a double offender that taketh the name of god in vayne and deceyueth his neyghbour *Idem.*

Peryll.

There is nothyng so sure, that it is out of danger, perchance of that thyng, whiche is of no puillance. *Q. Curt.*

If thou maist not clerely escape out of perill, choose rather to dye honestly, than to lyue shamefully. *Horat.*

3 ii

Pa.

Banket of
Pouertee.

Seneca.

It is soone made redye
and easy, that nature de
spyth, to thynges super
fluouse, Sweate is requyred.

David.

The pacience of pooze men
at the ende shall not perishe.

Salom.

Better is litell in the feare of
our lozde, than great treasure,
whiche will neuer be faciate.

August.

They be pooze in spirit, whi
che when thei do good, thei giue
praises to god, whan they doo
yl, they lay faute in them selves.

Ambros.

The lyfe of man is not in a
boundaunce of rycheffe, but in
vertue and faith, this treasure
shall make the a ryche man, yf
thou be ryche to godward.

Seneca.

If thou wylte lyue after na
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Sapience. 63

ture, thou shalt neuer be poore,
yf after thyne opinyon, thou
shalte neuer be ryche.

Prayer.

GOD is farre from theim,
whyche doo not honour
hym, and gladly he wyl
here the praiers of good men.

Watche and praye ye, that
ye enter not into temptacion.

Thy praiser is thy speche vn-
to God, whan thou redest, god
talketh with the: whan thou
praisest, thou talkest with god.

The two winges, wherewith
a man fleeth vnto god, be these,
if thou forgeuest hym, whyche
hath offended the, and helpeste
hym, who hath nede of the.

With fastyng, corporall pas-
sions

Salom.

Christus

August.

August.

Hierom.

Banket of
Tions ar to be cured, with pray
er the pestilence of mans mynde
is to be healed.

Puissance.

Seneca. ¶ It is a pestilent puissance,
to be of power to do harme.

Prodigalitee.

Cullius. **V** What thyng is more fo
lyshe, than to indeuour
thy selfe to doo gladly a
thyng that thou maiest dooe it
no longer?

Cullius. ¶ Excessiue expences of that
whiche shoulde maynteyne thy
household, drinketh vp the
saye of iust liberalitee.

Prosperitee.

August. ¶ If god suffre yl men to haue
much prosperitee, than his in
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Sapience.

69

disgnacion is muche more greuous. If he leaue yll dedes vnpunished, than is his punishment more dyedeful & perillous.

The world is more daungerous laughyng than lowyng. *Idem.*

If thou haddest the wylde dome of Salomon, the beautee of Absolon, the puissaunce of Hamson, the longe lyfe of Enoch, the rychesse of Cresus, the power of Octavian, what can all this auayle the? whan synally the bodye is gyuen to wourmes, the soule vnto deuyls, to be with the ryche man in peyne everlastyng. *Hieron.*

In all fortunes aduersiter, the mooste vnhappy chaunce is, to haue been ones happy. *Boetius*

Perfite felicitye is the ble Aristotle
3 till of

Banket of

of vertue.

Seneca. Muche abundaunce maketh
coyne to lye, boughes are bro-
ken with theyr owne burdeyne,
the fruite that cometh often, co-
meth seldome to ripenesse.

Providence.

Plato.

Plato dothe lyken mannes
lyfe vnto a chance of dice,
the better it is, the more is
it despyred of him that casteth it,
but what so euer chaunce com-
meth, there is good craft in the
vlyng of euery thyng as it hap-
peth, the one is not in vs, that
is to sale, what we shall throw:
the other is in vs, if we be wise,
that is to sale, to take in good
woythe the chaunce that dooth
fall, and appoint to euery thyng
his

Sapience. 70

his place, so that the thyng that
well chanceth, maie profite vs,
and that whiche euill chanceth
maie not indomage vs.

Pryde.

The kynd of thynges my Ecclesi
coule hath muche hated,
and I am muche discons
tent with these disposicion.

If a poore man proude, a great
man, a lyer, an old man a foole
and lackyng discrecion.

God resisteth theim that bee Iacob
proude, and to theim that bee
humble, he getteth his grace.

Be nat proude in wysedom, phoe
in strength, no: in rycheffe, it is des,
one god that is wyle, puissant,
and full of felicitee.

Banket of

Prudence.

allius. ¶ Prudence consisteth in the knowlage of thyngs good & ill.

alom. ¶ A wyse man doeth all thyng by counsaile, and a foole soone disco uereth his folp.

eclesi. ¶ More easily maie one resist p'll motions, than rule them, and more easily refuse them thā moderate them.

ai. xxx. ¶ To hym whome fortune neuer deceyued, it is no folp to remembre the vncertaintee of sun dry aduentures.

alast. ¶ The helpe of God is not on ly gotten with wythes and pray ers, but by vigilant study, dys gent executyng, and wise counsellyng, al thyngs come to passe.

ocrat. ¶ Separate them that do craftily

Sapience.

71

fly flatter the, from those that
do faithfully loue the, lest yll
men haue moſte profite by the.

Bee ſure of freendes, that deſch
ſpeake not ay pleaſantly.

Thoſe which to content the
will ſpeake vnthriftily, forbyd
theim thy houſe, and put theim
out quickly.

Promise.

Theſe promiſes are not to be kept, which a man maketh eſther by feare compelled, or by craft deceiued.

The noble king Agelilaus, to one whiche ſaid to him, ye haue promiſed: By god ſaled he, that haue I, if it be right, if not, I than ſpake, but I promiſed not

The foundation of Juſtice

is

Banket of

is credence, that is to saie, constantnesse and trowth in sayinges and promises.

Those promyses are not to be kepte, whiche be harmefull to them, vnto whom thou haste promised, or by the whiche thou shalte receyue moze detriment, than they, to whome thou madest promise, make thereby take profyte.

Seneca. **T**he shamefull confession of fraude and comune mischief of man: moze credence is geue to mens signettes, than to theyr sowles.

Pastyme.

*allius.
Eic. l.*

Nature broughte vs not forth, as we shuld seme to bee made for pastyme and

Sapience.

72

and solace, but rather to gra-
uitee and studies of moze weigh-
ty importance.

Recreacion of wittes ar to
be suffred, for whan thei haue a
while rested, they spyng vp of
tentimes moze better & quicker.

Publyke weale.

To vse the publike weale Seneca
for a particular gayne or
aduantage, is not only
a thyng foule and dishonest, but
also mischeuous and verie ab-
hominable.

To chaunge suddenly the cu-
stomes and disposicion of peo- Pluta
ple, and with newe lawes ha-
stily to rule theim, it is not on-
ly hard, but also vn sure, as the
thyng that requirerh much tyme
with

Banket of

with great power & authoritie.

TLyke as the hand diuided in fyngers, is therfore neuer the feebler, but to every purpose is the apter and redier: so he that ioyneth to hym other in the gouernance of a weale publyke, ayded with company, shall accomplishe the thyng in experience the moze effectually.

A prince of a weale publike ought with all studie and diligence expel and drive out of his countrey ambition and sumptuous expences, wherewith the minde beyng nourished and spured, is made moze cruell and fierce, and with a prodygalle wantonnesse appeereth to be spotted: and yf he can not bynge it to passe, at the leaste
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Sapiēce. 73

let hym abhorre them, and kepe
hym selfe from thē, and resist
to his power those that desyre
it, and with all myschiese doo
assaye to attayne it.

Dwelle not (sayed Plato)
where superfluous expences do
surmounte the reuenues, nor
where yll men bee more made of
than good men, nor where the
rulers, for the more part be liars

Plato
Laertio

Quietnesse of mynde.

At thou put from thyne
offyce: thou shalt be the
more at home, and the
better apply thyn own busynes
Thou labourerest to bee nyghe
the kynge, but thou arte disap-
pointed, thou shalt lyue more
sure.

Plato

Banket of

surely, and in the lasse busynes. But thou art tourmoiled with muche care and busynesse, ye warme water (as Pyndare saith) doeth not soo sweetely ease and comforte the delicate members, as honoure toynded with authoritee maketh labour pleasant, and to sweate easily.

Seneca.

¶ To hym that wold be quiete and lyue in mooste suretee, the ryght waie is, to set nought by exterior thynges, and to be onely contented with vertue: for who so euer esteemeth any thyng to be aboue vertue, ye or to be good, but vertue onely: he setteth forth his breast naked to all thyng that fleeth from the hande of blynde Fortune, and with great study and diligence
aby

Sapience.
abydeth her shotte.

74

Reason.

Not onely fortune helpeth
menne that bee valyaunt
(as is the olde proverbe)
but reason muche moze, why-
che as it were with preceptes,
confermeth the purssauce of
prowesse.

What thyng in man is best?
Reason: for by that he goth be-
fore beastes, and foloweth the
Goddis. Wherefore a perfecte
reason is that good, which pro-
priely belongeth to mā, all other
thynges is to hym cōmune with
beastes. for if he be strong, so
is the lyon: if he be fayre, so is
the pecoche: if he be swifte, so
is the hōrse, I doo not say, that

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Cullis

Banket of

In every of these thynges, the
other surmounte hym, for I
seeke not that thyng, whiche is
moſte excellent in hym, but that
whiche is his owne, and belon-
geth properly to hym, for as he
hath ſubſtāce, ſo hath the trees:
and as he hath volūtari meuiſg,
in lykewyſe hath not onely the
beaſtes, but alſo the wourmes:
If he haue a voyce, ſoo haue
dogges, and muche louder, the
egles moze ſharpe and perryng,
the bull muche greater, the nigh-
tyngale ſweeter. Than what
thyng properly is a mannes
owne? ſurely reaſon: for that
beyng in the right courſe and
perfecte, maketh a man full of
felicitie.

Wals

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Sapience.

75

Religion.

Religion pure and immaculate in the syghte of god, is to succour poore children and wydowes in their tribulacion, and to kepe them selfe vncorrupted in this tem-
porall worlde.

He is a stronge theefe, and tourneth goddis house into a theues cabyn, that of religion seketh promocioun.

Reporte.

Among thy friendes de-
tracte not the kyng, nor
in the mooste secrete
place of thy chaumber, reposte
nothe euylle of a greatte man:
for the byrdes of heauen wille
a li beare

Bancket of
beare about thy voyce, and they
that haue fethers, will tell thy
oppinion.

Rycheffe.

Curt. **T**o much rycheffe maketh
place to losse.

Somme thynges bee
more easily gotten than kept.

Salom. **R**iches shall nothyng auails
whan god wil take vengeance:
good dedes shall delyuer man
fro damnacion.

Salom. **S**ubstance sone gotten shall
appaire: and that whiche is ga
thered by littell and littell, shall
increase in thy handes.

Rycheffe becommeth not a
foole, nor a vile seruāt to haue
rule ouer princis.

He that gathereth treasure
with

Sapiēce. 76

With a tongue full of lyes, is
dayngloious and folye, and
at the last shall fall into the hal-
ters of death.

That ryche man is blessed, **Ecclesi**
that is found without blemish,
and that foloweth not rycheſſe,
noꝝ putteth his truſte in money
and treasure. Let ſe who is he,
and we will commend hym: for
in his lyfe he hath dooen won-
ders.

They that wolde be riche do **Paul**
ſalle into temptation, and the
ſnare of the dyuell, alſo into
many vnproſitable and harme-
full deſpyes, whiche drown men
in deathe and pardicion.

Commaunde thou the ryche **Paul**
men of this worlde, that they
preſume not to highly, noꝝ truſt
a iii to

Banket of

to the incertayntee of theyr rychesse, but to dooe well in god, that lyueth euer, whiche geueth vs abundantly all thynges to vse at our libertee, and to bee ryche in good warkes, and to geue gentilly, to participate with other, and to make with their treasure a good foundation for the tyme commyng, for attaynyng to the lyfe, which is veray certayne.

Sapience.

Cullius.
Cuscul. v.

MEN called wyse menne are not to bee honoured for euery word that they speake, but for theyr stabilitie and constancy in vertue.

Scriptis
es.

Princes becommen wyse by company of wyse men.

Sapien.

The ardent desyre of wyse dom

Sapience. 77

dome byngethe oneto the euer
lastyng kyngdome.

E O yee rulers of people, see Ecclesi
that ye loue wysedome, that ye
may haue a perpetual kyngdom

The roote wysedome is to Ecclesi
feare God, and the bzaunches
therof be of longe lyfe.

A wise hert and that hath vn
derstandyng will abstepne from
ill dedes, and in warkes of iu
stice, his purpose shall prosper.

The thoughtes of a wise mā
at no time, noꝝ foꝝ any fear shall
be depaured.

A temperate and moderate Cullit
persone needes muste bee con
staunt, he that is constante, is
quyet of mynd, he that is quiet
hathe no vexacion, and conse
quently no grefe oꝝ disease: and

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Banket of

all these thynges doo pertyne
to a wyle man. Wherfore it fol-
loweth, no grete or disease may
bee in a wise man.

Seneca. ¶ The greatest token and of-
fice of Sapience is that the de-
des do agree with the wordes,
and that the person be euer one,
and lyke to hym selfe.

¶ Let thy mynde and though-
tes hereto extende: onely wishe
and busily care, for to be with
thy selfe alwaie content, and sa-
tisfied with the goodes that of
the do procede, all other desyres
referrynge to god.

Sapient. ¶ Wisdom excelleth strength,
and the prudent person is to be
preferred beefore hym that is
puissant.

¶ A wise mans ioye is so sure-
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Sapience. 78

ly wroughte, that noo fortune
maie breake it, and is alwaie
and in euerye place quiete: It
dependeth on none other thyng
but it selfe, noz looketh for the
fauour of man oz of fortune.

Scripture.

A Scripture inspired of **Paulu**
God is profitable to tea-
che oz to reprove, to cor-
rect, to instruct in iustyce, that
the man of god be perfect, & fur-
nished vnto every good warke.

The Scripture and the crea- **August**
ture serue bothe for this pur-
pose, that he maie be sought for
and loued, that created the crea-
ature, & inspired the Scripture.

If accordyng to the saying **Hieron**
of Paule, Christe is the vertue

a v of

Banket of

of God and his wysedome,
he that knoweth not scripture,
knowethe not the vertue and
wysedome of god, for the igno-
rance of scripture is lacke of
knowlage of Christe.

Dem.

Let vs not thinke that the
gospell is in the words of scrip-
ture, but in the vnderstandyng,
not in the skin, but in the ma-
rowe, not in the leaues of wor-
des, but in the depe rootes of
reason.

Simplicitee or plainnes.

Salom.

The symplyctee of iuste
men shall adresse them to
god, And the decept of ill
men shall be their destruction.

The iuste man that walketh
in his simplici tee shall leaue his
chyls

Sapience. 79

chyliden after hym happy.

Prudence withoute symple: Hieron
citee is malpce and crafte, and
simplicite ewithout prudence is
maystresse of foly.

Sickenesse.

Sufferaunce of sykkenesse Seneca
is tollerable, yf thou cons
temne that whiche laste of
all the doth menace.

In many meates is hyd mu: Balon
che sykkenesse.

Nothynge so muche letteth Seneca
helthe, as oft chaunge of medi-
cines. The plant neuer proueth,
that is often tymes sette.

The fyrste cure of sicknesse, Jo. D.
is the preparacion of good aire maseen
whiche conserueth the harte.

The

Banket of

The second is moderation and order of meate and drink. The thirde is in direction of labour and rest: The fourthe is, forbearynge to muche sleepe and watche: The fyft is the discretion in expellyng or stoppyng the humours: The syxte is the temperaunce of gladnesse, angre, feare, and sorowe. The departing of these from theyr equall temperaunce is cause of all syckenesse.

Supersticion.

Cur. **N**othing more effectually ruleth a multitude than supersticion, els bee they vnreuly, cruell, and mutable.

Cullins. **N**ot only philosophers, but all our forefathers dyd ever separate

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Sapience. 80

parate Supersticion, from true religion: for they which prated all daye, that their chyldeerne moughte ouerlyue them, were called Superstycious, whyche name afterwarde was larger extended.

The that is inclined to Supersticion, shall neuer be quiete.

Supersticion is a madde error, for it feareth theym, whiche ought to be loued, and whō she worshippingeth, theim dooeth she violate, what diuersitee is it, whether thou denyest god, or speakest yll of hym? Seneca

Shamefastnesse.

That whiche thou arte ashamed to speake, be also ashamed to thynke. Micro

Shame

Banket of

Seneca. **C**hamfastnes is to be much made of, for as long as that abyde in the mynd, there is yet a place for good hope to rest in,

Diogen. **C**Diogenes beholding a yong man blushe, sayde vnto hym: Don, be of good comfort, this is the right colour of vertue.

Silence.

**Sytha:
oias.**

Recyue not a swalowe into thy house, that is to say, haue not in thy house clatterers & me ful of langage.

Thylo. **C**An yll man is sooner vanquished with silence than with aunsweres: For malice is sooner styred with woordes than reformed.

Salom. **C**Lyke as a citle is, which stas deth wide open, and is not compass

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Sapience. 81

passed with walles: so is a man
whiche can not kepe silence.

Truthe.

All the waies of our lord David.
is mercy and trouthe.

Let thy toung be ignorant of lying and swearyng,
and loue soo well truthe, that
what soo euer thou speakest,
thynke that thou swearest.

Trouthe mooste commonly, Lactan.
with many woordes is scattered
to nothyng.

Temperance.

To a wel ordered cōūtre
of citee those expences be
thought mete and conue
nient, that be littell & moderate,
the end wherof is necessary and
ho:

Plutar.

Banket of

honest, pleasant and thankfull
so that it lacke bothe reproche
and damage.

Glutar. ¶ A temperate and moderate
person, not wanton nor affecti-
onate to his owne appetite, maie
be to no manne in his countrey
chargeouse, to no man cruell or
gretious, to no mā dangerous:
For he is of nature familiar
and ientill, easy to men that wil
come & speake with hym, whose
house is vnlocked, not shut, but
open to all men, where every
manne, as it were in tempestes
and stormes, maie repayre for
their succours.

¶ What doeth that man lacke
to lyue in felicitye, whom valy-
ant courage deliuereth from all
sorrowe and feare, and Tempe-
raunce

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Sapiente.

82

raunce calleth from carnall appetite, and letteth hym not excede in foolishe reioyrynge :

Tale bearers.

Tell no yll tales of God and his sainctes, nor report not yll of the pynce of thy countrey. Salom

All reporters bee to God odious. Paulus

More offendeth the tale bearer that minyssheth the loue in a mans hert from his nigh frende or neighbour, than he that pulleth meate from the mouth of a hungry begger. For like as the soule is more precious than the mortal body : so is the foode of the soule of more estimaciō, thā the nourishment of carrayne. Hieron

b

Uers

Banket of
Vertue.

NO man maie be saied to
lyue a shorte tyme, that
hath attayned of perfect
vertue the perfect rewarde.

Selasi⁹. ¶ It beescemeth vertue to bee
free from all dyede, and out of
subiection.

Cullius. ¶ Vertu is ever one with most
deepe rootes perfectly set, whis
che with no maner of violence
maie be destroyed.

Aristotle ¶ It is the vertue of an hono-
rable personage, commendably
to rule, and also be ruled.

Paulus ¶ Flee from yong and wanz-
ton despyes, and folow Justice,
faith, charitee, and peace, with
theim whiche honour god with
a cleane herte,

¶ Vertu

Sapience. 83

Vertue is to bee honoured, Lactan
not the image of vertue, nor she
is not to be honoured with cen
syng or prayer, but onely with
a good will and purpose.

Vertue is to restrayn angre, Paulo
to mitigate desyre, and restrayn
carnall pleasure.

The fruites of the spirite is
charitee, ioyfulnesse, peace, pa
cience, bounteousnesse, good
nesse, longe sufferaunce, ientyl
nesse, faithe, temperance, cons
tinence, and chastitee.

As the commyng of one swa Aristo
lowe maketh not spring tyme,
nor one hotte daie or houre ma
keth not sommer : so one ver
tue makethe not a vertuose
persone, nor one lyttell tyme in
prosperitee, setteth not a man
b ii in

Banket of

in perfect felicitie.

alust.

Where rycheffe is honoured
and estimacion rule and autho-
ritee theron attendeth, there ver-
tue waxeth dulle, pouerte is
had in reproche, innocencye is
reputed for yll will or malice.

Voluptuosnesse.

ato.

Cuto the elder inuehyng
agaynste the people for
their inordinate luyng,
saied, It is in vayne to talke
to a bealy that lacketh cares.

wyfe.

alom.

Afooly the chylde is the
fathers herte soore, and
a brawlyng wyfe is a
house alwaie droppynge.

Awyle woman buyldeth vp
a house.

a howse.

An vnwysse woman will des-
troye with her handes that
whiche is builded.

That manne is blessed that **Philo**
hath a good wyfe: the peres of **Sapient**
theim therby are doubled.

No hed is moze mischeuo^r thaⁿ **Eccles**
the hed of an adder, no wyath ex-
cedeth the wyathe of a woman.

It is moze pleasaunt aby-
dyng with a lyon or dragon,
than to dwelle with a vengea-
ble woman.

Lyke as the clymmyng on a
sandy hyll is to the feete of an
olde man, so is a clatterynge wo-
man to a man that is quiete.

A woman yf she haue soue-
rayntee, is to her husband fros-
warde and contrary.

Banket of

Thene not to the water that
serueth thy house neuer so littel
an issue: nor to an yll wyfe ly-
cense to wander.

A constaunt wyfe reioyeth
her husbände, and in peace shal
prolong the terme of his lyfe.

A stedfast woman is a gol-
den pillar set on baces of siluer

Waynglory.

Paulus

Let vs not be despyous of
vainglory, one prouoking
the other with mutuall
enuye.

August.

The vainglory of this world
is a deceitefull sweetenesse, an
vnfruitfull labour, a continu-
all feare, a dangerous aduance-
ment, a begynnynge withoute
prouydence, an ende withoute
repent-

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V

repentaunce.

There is not so muche toyne Ambros
in hyghe clymmyng vpwarde,
as there is sorowe in fallynge
harde downeward, nor so muche
renoume after victoie, as
after ruine reproche of foly.

What shoulde he that is
stronge, auant of his strength
whome bodily sycknesse, byn-
geth to feeblenesse?

What shoulde the ryche man
auante of his rychesse, whose
hope by a thefe or a tyraunt is
soone disappoynted?

Virginitie.

Virginitie is syster of an-
gels, bainequisser of lu-
sters, pryncesse of vertues,
b. iii. pos.

Banket of

possessour of good thynges.

Saulus. ¶ The woman vnmarried, and the maiden vncorrupted, thinke on thynges that perteyne vnto god, to the intent to be holpe in body and soule.

August. ¶ What profiteth a hole body with a mynde corrupted? Better is an humble matrimonye than a proude virginitee.

Ambrs. ¶ A maydens speche wolde be circumspect, sober, and seelde: not soo excellent in eloquence, as in bashtefulnesse. Whanne thou speakest, lette men meruayle at thy shamesfastnesse: whan thou speakest not, lette theim wondre at thy wysedom and sobernesse.

Mathe.

A foole immediately discounereth his angre, he that hydeth his inturpe, is wyse and craftye.

An angry person prouoketh contencion, but he that is pacient, appeaseth debate whan it is styred.

Be not familiar with a man full of angre, nor kepe not company with a furyous persone, leaste thou lerne his waies, and cause thy soule therby to offed.

Let every man bee swifte in hearyng, slowe in speche, and slowe in displeasure.

By wrath, wysedom is lost, so that it can not appere, what shoulde bee doone, nor howe it ought

Sapience.

ought to bee doone.

Seneca. ¶ The chiefe remedy of angre is delate, that the fury maie abate, and the darkenesse that maketh wytte blynde, maye decrease, or at the least waie bee not so grosse.

Stas. ¶ Haste and wrath be the chief enemies of counsayle.

Plato. ¶ Plato becynge demaunded, wherby a wise man is best known, he sayde: A wyse manne whan he is rebuked, is therewith not angry, nor any thyng the prouder, whan he is praysed.

¶ Here endeth the
bankette of
Sapience,

To

TO the ryghte excellent
and noble baron, my lord
Montiope, Thomas
Paynell gretyng.

BUt that I hytherto haue
marked excellent baron,
bothe by phylosophers,
lawyers, oratours, poetes, and
diuines, accustomed to haue
been vsed, that whan so euer
any of theym dyd eyther make
or translate any excellent mans
worke, they were wont (for the
defence thereof) exquisitely to
chose some one well learned or
noble persone, to whome they
shulde dedicate their labour: I
at this tyme musyng, to whome
I should ascriue this my rude
translacion, before many other
haue

The pꝛeface.

hane chosen youre excellence.
Than if I vse an honest, olde,
and approbate custome, who
will blame me? If I chose an
excellent learned man, I meane
your lordshyppe) and boꝛne of
hygh blood, who will not ap-
proue my dooꝑng? If I dedi-
cate my small peynes to you my
especiall good lord and patron
who can reꝑroue me? Noꝛ the
smalnesse of this wooꝛke shall
not withdraue me to ascriue
it to youre lordshyppe: foꝛ of-
tentymes in small and compen-
diouse rules, ar wont to be in-
closed great wysedome and lera-
nyng, as saieyth Beroaldus in
these verses:

*Sunt hec parua quidem fateor
sed magna subinde*

Est

The p̄face.

**Esse solent paruis deterel:
oia bonis.**

**Hoc adamas, gemmeque docet:
que corpore paruo**

**Oblectant reges, diuitibus:
que placent.**

**Nos cōtra horremus magnos
persepe g̃gantes.**

**Terremur magnis sepe
voluminibus.**

And of a man of my degree and
fortune, what other thig might
be offered to you so ryche, soo
high in dignitee? Statius wri-
teth for Rutilius Gallus.

**Sepe dies hos inter honores
Lelpes, et exiguo placuerunt
farra salino.**

Farthermore, yf Agapetus as-
bashed not to write this his lit-
tell boke vnto the emperour Ju-
stinian

The pꛛeface.

Kingian, I without blame make
dedicate the same to your good
nesse. I confesse it a smal thyng
but than I saie it is a booke of
great wysedome and learnyng,
conteynyng all these pꛛceptes,
by the whiche not only a pꛛince
but all other estates may learne
to doo iustyce, make learne how
by humanitee and gentylnesse,
to order their subiectes and ser-
uauntes. Is this smalle booke
than vnwoorthy to bee muche
made of : vnwoorthy to be dedi-
cate to your lordshipp : vnwoor-
thy to be accepted : vnwoorthy
often to bee tourned : Is it a
lyghte thyng for a pꛛince, to
learne iustely howe to rule his
people, and to tempe euerie
thyng by Justice : Let them
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The p̄face.

therfore that will displaye this
small worke, because it is smal:
but my truste is, that you (not
consydering the smalnesse ther-
of, but the bryefe p̄ceptes of
great wysedome and learning
therin contriued) will not only
p̄p̄se it, but also (by goddis
grace) stille contynually ensue
the same. Thus I commend
me to your lordeshyp, des-
cending your gentyl-
nesse gentilly (as
ye be accustomed
to do) to ac-
cept this
my
rude transla-
cion.

The

THE PRECEPTES

of Agapetus to the Empe-
roure Justinian.

I



Considerynge
O myghty Em-
peroure, that
thou haste the
highest and ho-
nourablest dig-
nitie of all dig-
nities: thou shouldest honour
and worship hym above all o-
ther, whiche hath reputed the
woorthy of suche honour. For
why, god in likenesse of his cele-
stiall empire, hath deliuered to
the, the sceptre and gouernance
of this worlde, to instructe and
teache thy subiectes to kepe ius-
tice,

Agapetus.

fyce, and to punyſſhe theim,
whiche perſwade the contrary,
ſolowyng and obeying his la-
wes and his preceptes, and or-
deryng thy ſubiectes as righte
and equitee requirerh.

As the gouernour of a ſhippe ²
in tempeſt doth watche diligent-
ly, both for his owne ſauegard
and his: ſo an emperour muſte
kepe ſuche diligent watche, that
equitee and iuſtice be in ſuerter:
and ſo ſtrongly repelle the ve-
hemēt wawes of iniquitee, that
the bote of this worldely com-
mon welth be nat fruſted and
broken with the wawes of wic-
kedneſſe.

Therefore we moztall men ſpe-
cially ar taught and instructed ³
with holy ſcripture, to knowe
6 our

Preceptes of

oure selfe. For who that knoweth hym self, shall knowe god: and he that knoweth god, shall be likened to god: truly he shall be likened to god, that is goddis seruant: he is goddis seruant, that doth nothyng contrary to goddis cōmandement, but that he thynketh be perceyninge to god: he speaketh as he thynketh and dothe as he speaketh: whiche thinge no man maye do effectually, without perpetuall continuance in goodnes.

- 4 No man shulde glorie oꝝ desyre in the nobilitie of his kynrede. For why, bothe riche and poore bee ingendred of earthe. Therefore no man oughte to exalt & prayse his vile and earthly kindred, but only glorify and reioyce

Agapetus.

soyce in good & godly makers.

A man loke and know thou, 5
that the higher thou art by gods
dis helpe in dignitie: so moche
thou art moze in his dette: ther-
fore thanke thy benefactoure
therof, whiche accepteth that is
due to him as merite, & for frend-
shyppe doth frendshyppe: God
is alwayes the first that gyueth,
and yet as he were oure better,
he quyteth agayne our good-
nesse to hym shewed, onely re-
quiryng for his gentylnesse and
kyndenes to vs, effectuell loue
and thankes.

Truly there is nothyng that 6
maketh a man so commendable
or pryncesse worthy, as to do that
he despyeth to do: and to wylle
do, that is good and rightouse.

Preceptes of

Consyderynge than, that this power is gyuen the by almygh-
ty god, of the whiche in our be-
halfe thou haddest great nede:
thou shalte wille and dooe no-
thyng, but as god (that hath
geuen the suche facultee and po-
wer) willet and commandeth.
For truly nothyng is more ple-
sant bothe to god and man, tha
to dooe iustice.

7 The vntedfastnesse of these
worldly riches en sue and fol-
lowe the course of flowyng wa-
ters, whiche ryche he shall
possesse and enioy but a while,
that thynketh hym selfe of them
moste sure. For shortly after,
with the fallynge water, they
will leaue hym, and enriche som-
ether. Therefore good and mers-
cifull

Agapetus.

trifull dedes be to man most rare
and stedfaste: for the merite of
them returneth euermore to the
profit of the good dede doers.

Because of this high & world: S
ly empire, thou arte harde to be
spoken with all: and yet by rea-
son of suche power, thou shoul-
dest humiliate thy selfe: & theres-
fore the spedylper admyt poore
men to thy speche and presence.
Thou shalt therfore the sooner
(folowing goddis rules) liste to
poore men, that god may in thy
necessitee bothe kyndly harken
to the, and also helpe the. For
loke how we order other, so of
god we shal be ordred.

The pensyfulle and troubled
mynde of an emperour must be
euermore as pure as the glasse,

Preceptes of

that soo it maie by diuine and
godly lyght, continually glister
and shyne: and also that he by
quietnesse of mynde maie lerne
distincte and true knowlage of
thynges. For truely there is no
thyng that causeth man so well
to marke and beholde what is
to be doone, as a quiete mynde
and clere conscience.

- 10 Lyke as the maryner, a littell
goynge out of course, hurteth
and is noisful to those that saile
with hym: and as the shyppe by
negligence of the gouernour, pe-
risheth & goth to wracke, eue so
do the ciities. For if a subiect do
amisse, he hurteth him self more
greuouously than the welth pub-
like: but whan the ruler, the go-
uernour or pryncce misdoeth,
he

Agapetus.

he hurteth the holle cōminaltee.
Therfore forasmuch as he must
gyue a strayte counte, if he rule
nat well: it were nedefull, that
he with exquisite diligence both
speake and do euey thyng, and
so auoide all danger.

The cercle and whele of these II
worldly thynges be often times
turned, the which ar turned som
tyme this waye, sometyme that
way. Truly in these thynges is
no equalite: for in them is ney-
ther constance nor yet any sure
foundacion. Therfore O most
myghtye Emperoure amonge
these chaungeable mounynges,
and vnstedynesse of thynges,
looke that thou haue a stedfast
thought and mynde, with true
seythe and pitee.

c liii

Thou

Preceptes of

12 *in la* *70* Thou shalt flee & withstande
the enticing communicacion of
flatterers, as thou wouldeste
eschewe a lozt of rauening cro-
wes. For crows pecke out the
corpozalle eyes: but flatterers
blinde the vnderstandynge of
mans soule, whan they wyl nat
suffre him to perceyue the trou-
the of thynges: For either they
praise thynges that are worthy
to be dispayned, or els dispayne
thynges most worthy to be pris-
ed: soo that one of these two
muste nedes folowe, that is, ei-
ther the comendacion and laude
of yll and wycked captiues, or
els the contempt and dispayse
of good men.

13 An emperours mynde muste
alwaie be constant. For why, to
thaunge

Agapetus.

chaunge with every wateryng
and vnstedfast thyng, is a to-
ken of an inconstaunt mynde.
Therfore thou shouldest cleaue
and affixe thy selfe to good and
vertuous men, whiche shall sta-
blyfhe and make stedfaste thy
hyngedome and empyre. For
thou shuldest not proudly ele-
uate thy selfe, nor yet without
reason to muche submytte thy
selfe: but prudently after the
vse and custome of wise menne
surely to grounde the in con-
stance. For who so euer ground-
ly thynketh vpon the deceitful-
nesse of this lyfe, and will also
beholde the vilenesse and short-
nesse therof: consydering far-
thermore the bodily filthynesse,
he wil neuer waxe proude, be he

c. v.

in nes

Preceptes of
in neuer so high a dignitee.

14 Aboue all other precious ornaments that any kyngedome hath, the crowne of pitee and of diuine seruite doeth moſte hight and ornate a kynges and an emperours maiestee. For why, earthly richesſe, fauour of the commonalte, laude and preſſe dooe ſoone vaniſhe awaie, but the gloire of good and vertuouse lyfz, is immortal, and ſhall neuer be forgotte.

15 We thynke it muche vnconſequent, that the poore man and the riche ſhuld ſuffre like harme by contrary and diuers cauſes: The riche by abundaunce and great welfare are corrupted: the poore perſſhe thorough faſtynge and ſcarſitee. Farther
more

Agapetus.

more, the ryche possessethe all
the worlde, the pooze man hath
not where he maie set his foote.
Therefore, to thentent that they
bothe maie be holpe, they muste
be ruled by deduction, that is,
the riche must giue to the pooze:
and soo the inequalitye shall be
brought to equalitye.

The tyme and season of pro: 16
specious lyfe, whyche certayne
olde prophetes dyd pronostic-
cate shoulde come, whan wyse
men shuld gouerne and rule, or
kynge was philosophers, is
now manifested & opened: for
truly you geupng now and ap-
plyng your selfe to philosophy
and wysedom, are esteemed wo-
thy to bee rulers: but special-
ly whan in your auctoritee and
gouer-

Preceptes of

Psal. 110.

gouernynge, ye decline nat from reason and wysedome. For yf to loue wysedome maketh the philosopher, and the begynning of wysedom is the feare of god whiche ye muste euermore remembre: who can saie, but my wytyng is true, and as cleere as true.

17. For certayne we affirme the to be an emperour, seyng thou wilt ouercome and subdue thy voluptuous pleasures. And thā thou art crowned with the diademe of chastitee, and thā thou shewest thy self araided with the purpull robe of Justice. As for all other thynges vanyshe awaye, these vertues bee immortall: all other pleasures and worldy dignitees peryshe: but
as

Agapetus.

as these vertues be farre frome
all perylle, soo they bee euertlas-
tyng.

If thou wilt be beloued and 18
honoured of all men, loke thou
healpe all men. For certaynely
there is nothyng that causeth a
man to be beloued and honou-
red so soone, as to healpe and
succour pooze men: for the cap-
pyng and kneelyng that is done
for feare is fucate and figured
flattery of feigned honour.

Thy empyre by all right and 19
reason is therfore the more wor-
thy to bee honoured and pre-
sed, that it feareth and keepeth
his ennemyes vnder: and shew-
yng to his subiectes all kynd-
nesse, kepeth them in good pro-
peritee. Therfore, as it ouerco-
meth

Preceptes of

meth his ennemies by strengthe
of armes, so his subiectes by
charitee & good loue surmounte
and ouercome his gentylnesse
and goodnesse: Truly betwene
these.ii. kyndes of humanitee &
loue is no more difference, than
is betwene the tame sheepe and
other wilde beastes.

- 20 Though an emperoz in body
be lyke all other, yet in power
he is lyke God, and maister of
all man. For in earth he hath
no peere. Therefore as God, bee
thou neuer chafed or angry: as
man, be thou neuer proude. For
thoughe thou bee lyke God in
face, yet for al that thou art but
erthe, whiche thing teacheth the
to be egall to euery man.

- 21 Accept and fauour them that
giue

Agapetus.

geue the good counsaile, but nat
those that flatter the : good cou
sailours consyder, what ought
to be done : flatterers consider,
what may please men of might:
whiche flatterers are lyke mens
shadowes : for they gayncaye
nothyng, but alowe and pseyse
what euer is saied.

Be so to thyne, as thou woldest
that god shoulde bee to the, 22
for as we heare other, so wee
shalbe herde: and as we fauour
other, so God will fauour vs.
Therefore let vs first shew mer
cy & be merciful, that in like ma
ner we maie obteyne mercy.

As a faire glasse expyresseth the 23
very true phisnomy of mā, that
is of goodly & beautifull perso
nes their beautiffulnesse, and of
pU

Preceptes of

yll fauoured they: yll fauour:
to the rightousnesse and equitee
of God is lykened to oure dees
des. For after our deedes, God
will rewarde vs.

- 24 Doo that ye entende coldely,
but yet doo it speedily, that ye
purpose to dooe. For foolysche
hastynesse in every thyng is ve-
raie peryllous. Cruely, who
that marketh diligently, what
myschiefe ysseth of hastynesse,
shall soone perceyue, and wyse
wyse vnderstande the commo-
ditee of good counsaile, as sick
folke after they: sykenesse vn-
derstande the pleasure of helth.
Therefore most prudent prince,
with sage counsaile, and deuout
praiers made to god, loke thou
diligently serche and inquire,
what

Agapetus.

what that be profitable for the,
to rule and governe this world.

Thou shalt best governe thy 25
noble empyre, yf thou oversee
all thynges thy selfe, and suffre
nothyng negligently to passe.
For it is not a small thyng in
the, that in comparison of thy
subiectes appereth to be small.
For the leaste worde of an em-
peroure, is amonge all folkes
ryghte highly esteemed, and of
great auctoritee.

Because there is no earthely 26
man, that can constreigne the
to obserue and kepe thy lawes,
enforce thy self to vse and kepe
theim. For yf thou diligently
obserue theim, thou shalt mani-
festely shewe, that the lawe is
worthy to be obserued, and the
d brea

Preceptes of
Breaker of it, worthy to be pu-
nyshed.

27 It is one thyng to synne, and
not to chastyse synners. For
who so euer dwelleth in a citee,
and therein suffereth wycked ly-
uers, before God he is an yll y-
uer. Therefore yf thou wilt bee
esteemed to be indifferent, hono-
re them that do well, and punishe
them that doo yll.

28 I thynke it very expedient, to
eschue with yll company. For
who that is cōuersant with yll
liuers, shal either suffre harm or
sterne som yll. But he that ledeth
his life among good and honest
company, either he shall learne
to folow honestee, or els. to di-
minyssh his fautes and vices.

29 Sith it is so, that god hath ge-
uen

Agapetus.

men to the rule of all the world,
loke thou vse no ill officers. For
he that promoteth them, that an-
swer for their offices. Therefore
great offices must bee diligently
geue, & wel and wisely bestowed

I esteeme these two thinges to
be lyke yll, to be chased with the
leude delyng of our enemy, or to
be mollified with the pleasant
swete words of our frends. For
we ought to resist and withstand
theym bothe, that is, neuer to
decline from comlynesse, nother
in reuengyng the vnrasonable
yll will of our foes, nor in re-
warding the feigned beneuolence
of our frende and louer.

Esteeme not those thy feithfull
freendes, that wille preysse all
thynges that thou speakest, but
D.ii, those

30

31

Preceptes of

those, which without any felg-
nyng doot all that they can for
the: and bee glad and reioyce,
whan thou saiest o: dooest any
thyng well: and ageyne be so:py
and heauy, yf thou doo o: saie
any thyng yll. For certain, these
be tokens of frendshyp, abhor-
ryng all fraude.

32. Let not the greatenesse and
myght of this thy earthely em-
pyre chaunge thy noble mynde,
but culynge thy fragile empyre,
subiect to diuers fortunes, haue
among these mutable thynges,
a stedfast and immutable mind,
not lystynge by thy selfe by to
muche ioye, no: yet hurtyng thy
selfe by to much: heynesse and
sorrow. For like as gold, though
it by craft and witte of man be
toured

Agapetus.

turned nowe thus nowe other-
wise, and wroughte in diuerse
factions of ornamentes: yet it
remayneth gold e still, nor will
not be chaunged frome his na-
ture: So thy selfe (moste noble
emperour) though from grice to
grice hast boine one office after
an other, and arte come to the
moste highest honour: yet thou
remaynest the same thyng thou
were. Kepe thou therfore amōg
these diuersities of thynges, an
vnalterable & a constant mynd,
the whiche from this worldely
empire shall byng the to perpe-
tuall blyss and loy everlastyng.

If thou wylt haue the domi-
nion of thy empire commended,
deme thyne own offices as wor-
thy punishment, as the Deface

Preceptes of

tes of thy subiectes. For in this
worlde no man, but only thyne
owne consciēce, can punish the.

34

He that obtēinith high power
and dignitee, should ensue and
folow (as nere as he maie) the
gyuer therof. For if thempour
represent God, lord of al thyng
and by his liberalitee hath the
gouernaunce of euery thyng: he
than (but namely in this poynt)
shall folow hym, and esteeme no
erthly thyng so precious, or so
muche of man to be desyred, as
bee mylde and mercifull.

35

Above golde & precious stone
we shuld late vp (as tresure) the
richeste of well doyng. For they
in this presēt life, through hope
of the fruicion to come, will de-
lite vsrand in the life to com, by

ex.

of Agapetus.

experieñce and tast of ennerlasting
joy, they shalbe to vs swete and
pleasant. These worldly thynges,
that seme to vs pleasant,
shulde be eschued and bitterly a-
uoyded, as vnnete, & nothyng
përteynyng to vs, that they by
inticement disceyne vs not.

Loke thou quite thē with gay 36
rewards, which with good wil
do thy cōmandementes. For by
that mean thou shalt increce the
corage of good mē, and tēche yll
doers to lament their offences.
For it wer to muche vntust dea-
lynge, to reward alike aswel thē
that deseruid not, as deseruid it

Thā truely thēmpre exceedeth 37
all other thynges, whan the ru-
ler therof enclyneth not to vn-
discreete rigoure, but to amys-

able

able

Preceptes of
able equitee and iustyce, fleyng
beastly cruelnelle, and ensuyng
Godly kyndnesse.

38 As wel thou shalt iudge right
fully thy ennemy as thy frende,
not fauouryng thy freende for
frendshyp, nor hurtynge thy en-
nemy for hatred. For it is a like
inconuenience and offence, to
helpe thy frende, despyng that
is agaynste equitee, as it is to
hurte thy ennemy, demaundyng
iustyce: the myldeede in bothe
cases is lyke, though the perso-
nes be dyuers.

39 Iudges must diligently har-
ken to their causes. For it is a
very hard thyng, bryefely to per-
seue the trouth, the which from
negligent persones soone escha-
peth, But if a ryghtfull iudge
will

Agapetus.

Will leane the feigned eloquence
of attorneis, and consydering
the true entencion, will flee the
likelyhoode of causes, he shall
shortly perceiue the trowth. And
farthermoze auoide two diuers
fautes, that is, they shall ney-
ther doo, nor yet permitte any
other to doo agaynste honestee.

Thoughe thou haue as many 40
vertues, as be sterres in the fir-
mament, yet thou shalt neuer o-
uercome the goodnesse of god.
For what soo euer we offer to
God, wee offer to hym but his
owne. And as no man can go
fro, or before his shadow in the
son, alway goinge afoze or nere
folowynge hym: so the goodnes
of god is insuperable, & can not
be exceded with good warkes
d.v. of

**Preceptes of
of any man.**

41 The treasure of liberalitee is infinite. For who that liberally spendeth, getteth, and spending his goodes, other gather them. Loke than (most liberall emperoure) that thou mynde those thynges) and that thou gyue largely to pore men. For when the tyme of rewardes & thanks shall come, than for this thy liberalitee, thou shalt haue infinite thanks and great lucre.

42 Seyng thou haste obteyned & gotten thy kingdom by god, follow thou hym in all good workes, that men maye knowe thy liberalitee. For thou art of the numbre of them, that maie doo good, and not of pore men, and those that couet to be holpen.

For

Agapetus.

For god therfore hath giuen the
so abundant rychesse, to healepe
and succour poore men.

An emperour is no other wise 43
ordeyned to reule the worlde,
than mans eyes to rule & watche
for the sauēgarde of his body.
He is deputed of god to myn-
ister those thynges, that may be
profitable for man. Therefore
an emperour oughte to do none
other wise for all men, than he
wolde doo for hym selfe: that so
by his tuicion they maie auoyde
all daunglers, and prosper in
goodnesse.

Thynke thou the moske sure 44
defence of thy prosperytie, to
hurt no: to iniury no man. For
he that offendeth no mā, suspec-
teth no man. If than to iniury
no

Preceptes of

no man dooeth cause good custody and safegarde: than truly by liberalitee thou shalt the sooner obteyne it. For as liberalitee getteth and engendreth defence: so it conserueth good and honest loue. For if we doo that is honeste, men will loue and kepe vs.

- 45 Be thou (o moste mekest emperor) to thy subiectes, through thy excellēt power, terrible: and by thy liberalitee and goodnes, be thou amiable. For thou shouldest not, by to moche fauoure, set at light and nothing regard thy high power: nor yet regarding to muche thy power, despise fauoure. But keepinge a meane, thou shalt as well shewe louely kyndnesse to thy subiectes
- tes

Agapetus.

tes, as by asperitee and sharpe-
nesse chastise to greatie famili-
aritee.

Suche thynges as thou by 46
word doest prescribe to thy sub-
iectes, loke by example of pure
lyfe thou accomplishe. For yf
thou doo reason, and with rea-
son dooste lyue as thou sayest,
euery man shall greattely com-
mende the.

Loue theym moste (noble em- 47
perour) that meekely desyre thy
gyftes, more than those, which
diligently desyre to geue the gif-
tes. For these thou art bounde
to thanke, and also to rewarde
theym: the other truely shall as-
signe god to thanke the, whiche
reputeth to bee gyuen to hym,
and for his loue what so euer is
gyuen

Preceptes of

gyuen or doone for poure men.

- 48 The vertue of the sonne is to illuminate the worlde, the temperours vertue is to be mercifull, and to helpe poore men. Truly a meke and a merciful prince exceedeth the brightnes of the son, for the sonne giveth place to the night, but a good vertuous prince suffereth no extortion, but by the light of trouthe & iustice, he chastiseth iniquitee.

- 49 Thy predecessors have greatlye ornated theyr empyre, but thou truly by thy humanitee & affabilitie, nat esteeming thy rial and mighty power, hast muche more greatlye ornated it. Wherefore all they, that neede mercy, runne to thy grace: whych deliuered from theyr povertee & aduers

Agapetus.

herltee doo highly thanke the.

Take howe muche thou excellest all other in power and dignitee, soo muche the more thou shouldest endeuour the, by noble and vertuous dedes, to excell & shyne aboue all other. For high power requireth great honesty. God also wil require, that thou help (after thy power) needfull & honest persons. Therfor, if thou desire to be truly praised, & to be by god, as it were by a trompett our declared a conqueror: ioyn thou to the crown of thy inuisible empire (by helpig the poore) the crowne of everlastyng ioye.

Ere thou commaunde, that right and equitee perswadeth, take well vpon it. For verily so thou shalt euermore commande that

so
subd

Preceptes of

that right is. Mans tongue is a veray slippery instrumente, the whiche hath brought many one into great perill and danger. Therefore, if thou prefixe to the foresaid instrument, that is goodly & honest, it shall sounde only that is pleasant, and right to be executed and done.

- 52 A prince in all thynges muste be subtile and wise, but namely in iudgyng of great and weighty causes, seldome angry, and not to be angry without a gret cause. But because neuer to be angry is not laudable, an empereur to refrayne the furiousnes of misdoers, and that men may purge theyr fautes, shall measurably vse his anger.

- 53 Loke thou be diligēt to know
per

Agapetus.

perfectely the maners and con-
ditions of thy seruantes and of
all those, which charites enfor-
ceth the to loue. And also bee
thou diligent, to knowe those,
which disceitfully do flatter the
for oft tymes disceitful louers
and flatterers do great hurte.

When so euer thou hearest 54
suche communication or coun-
saile, that maie profite, doo not
onely heere it, but also folowe
it. For trewely the emperours
Maiestee is than ornated, whā
he hym selfe consydereth, what
is necessary to be done, and dis-
spiseth nat other mens profita-
ble inuencions and counsel, and
is not ashamed to learne, and
quickely executeth that he hath
learned.

Preceptes of

55 As a castell, whiche by reason of his stronge walles is invincible, and setteth lyghte by his enemies: so thy emperer, well walled with liberalitie, and fortified with deuoute prayer, is invincible, and by goddis helpe shall triumphe of his aduersaries and enemies.

56 Use so this inferior kyngedome, that it maye be to the, a way to the kingdome of heuen. For who soo euer gouernethe well this erthly kyngdome, is esteemed worthy to obteyne celestiall ioy and pleasure. He ruleth this worlde rightfully, that charitably loueth his subiectes, and of his subiectes, is duely honored & dyed, & whan he procureth, that none occasion of yll be

Agapetus.

Be amonge them.

Liberallitee & charitable dedes
are a perpetual & incorrupt gar- 57.
ment. Therefore who so ever will
reigne charitably, must orinate &
cloth his soule with suche good-
ly besture and apparaille. For
who that helpeth the poore me,
shall obteyne for everlastyng.

Consideringe, that (god hath 58
gyuen the, the imperiall sceptre,
loke thou endeuer thy selfe vt-
terly to please him. And bicause
he hath preferred the aboue al o-
ther: thou must honour him a-
boue all other. Truly god este-
meth it the mooste singularst be-
nefite, that thou canst doo to
hym, to defend his creatures as
thy selfe: and liberally to helpe
theim, as bounden therto.

1700000000
Preceptes of

59 Every man, that desireth his helthe, must call vpon god, but specially the emperour, which labourerth for the welthe of all men. And he defended by god, shall as well overcome his enemies as defende his subiectes.

60 God nedeth nothyng. An emperour hath onely nede of god. Therfore folow hym that hath no nede, and shewe mercy abundantly to them that aske it, not rechenyng streightly thy expenses of householde: but rather healpe every man that deserveth to lyue. For it is better to helpe the vnworthy for honest mens sakes, than for the vyce of the vnworthy to defraude the worthy of that they deserved.

61 As thou woldst haue forgiveness

as thou woldst

of Agapetus.

nesse of thy synnes, so forgive
other that the offend. God for-
giveth them that forgive, and
where forgiveness is, there
is God.

A prince that would demean 62
hym faultlesly, muste diligently
take hede, that his people be ver-
tuous, and that he be ashamed
to syn, and that he give no open
example to other to doo amisse,
and that he absteyne privately,
lest he offende openly. For yf
subiectes be ashamed to dooe as
myse, muche more their ruler
ought to be ashamed.

It is a private mans vice to 63
doo yll, and lyne viciously: but
a prince to forgette his owne
wealthe and honestee, is muche
more vicious. For the abstynere
s.iii, from

Preceptes of

from yll, doeth not iustify man,
but the dooynge of honestee and
goodnes. Therfore no mā shuld
onely absteyn from yll, but also
endeuour hym to doo iustyce.

64 Death dyedeth neither kynge
nor emperour, but egally deuou-
reth every man. Therfore before
his fearefull comynge, let vs ga-
ther our rycheesse in heauen. For
no man can cary worldly riches
thither, but all lefte in erthe, he
shall there naked geue accompt
of his life.

65 As an emperour is lord of al
men, so with all other he is god-
dis seruant. And shall than bee
called a lord, whan he by ver-
tue of chastitee overcometh his
sensual lustis, & with an inui-
sible mynde despiseth the transi-
toys

Agapetus.

ry pleasures & ioyes of this world.

As mans shadowe foloweth 67
the body, so synne foloweth the
soule: whiche soule ones separa
ted from the mortall body, shall
geue a reckening to God of his
good and yf dedes. For than is
no tyme to deny any thing. For
euery mans dede shall beare wit
nesse, not by woorde, but repres
sentynge and openynge euery
mans dede, as he dyd it.

As a shyp, hauyng wynde at 68
will, bryngeth the passengers oft
tymes in to the haven sooner
thā they wold haue thought: so
the swifte tyme of this mortall
life passeth away, & we approach
to our end: Therfore let vs leue
to loue worldly thyngs, whiche
this worlde esteemeth so muche,
s iii and

Preceptes of

Study how to get to the pozte of
heuen, where is no wailing, but
eternall ioye and pleasure.

69

Wm. V.

No man, by reason of his dis-
guitee, shuld be haute & proude,
but considering the substance
of the fleshe, shoulde repress the
swellynge pryde of herte. For
though he be made a prynce in
erthe, yet he must mynd, he was
engendred of earthe: and that
fro erth he ascended to the seate
roiall: and from the seate roiall
he shall ageyne descende to vile
erth and ashes.

70

Be neuer careles (prynce most
excellente) and as they that go
by a ladder, stinte not tyll they
comme to the hyghest ronge of
grace: so thou, desirynge to haue
vertue, shuldest neuer cesse, tyll
thou

Agapetus.

Thou come to the kyngdome of
heauen. Whiche thyng Christe
the keeper and increaser of all
thyng (whose name me shal glo
rify and praiser eternally) grant
the, and the empresse thy wyfe,

¶ Thus endeth the preceps
tes of Agapetus.

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